

GROWTH MARRIAGE COUNSELING AS A MEANS
OF LIBERATION WITHIN THE
SOUTH AFRICAN BLACK PARISH SITUATION

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ABSTRACT

The world in which we live has socio-political and cultural forces that obstruct or facilitate human growth and personal relationships. These forces also prevent persons from freely showing their potential. This easily seen within the South African environment, which is characterized by racism, tribalism and sexism, enforced by the socio-political and cultural situation.

During the latter part of the twentieth century, the liberation theologies--Latin American, Feminist, and Black Theologies--have tried to address the problem. The church, within its pastoral care and counseling, has not fully put into practice what the liberation theologians have expressed.

This project is meant to sensitize the pastoral counselors to be liberation-conscious in their pastoral care and counseling. The thesis of this project is that the socio-political and cultural factors within the South African society are a block to a liberating relationship within marriage, and the society. The oppressive forces within marriage reinforce oppressiveness in society.

The theory and practice of Growth Counseling in liberating persons caught up in both socio-political and cultural structures is an effective approach to overcoming the problem.

The project begins by briefly looking at the socio-political and the Black cultural situation within South Africa. It assesses these situations and the ways they facilitate and hinder growth and liberation within marriage. The project takes into consideration the Latin-American, Feminist and Black Liberation Theologies and puts forward a liberating theology of marriage. It looks at the theory and practice of growth counseling as a liberating factor for couples within the Black parish situation in South Africa and concludes by suggesting what the pastoral counselors within the South African Black Parish situation could do to facilitate liberation within the marriage relationship and society.

Chapter 1

INTRODUCTION

1. The Problem

The problem being addressed in this project is that oppressive forces within society perpetuate oppressiveness within the marriage relationship; and that an oppressive marriage relationship may, in turn, reinforce the oppressive forces within society.

2. The Importance of the Problem

The world that we live in has certain forces that affect relationships between persons, person and God, and persons with society and nature. Thus, the cultural climate of a country like South Africa, characterized by forces such as racism, tribalism, and sexism, which result in violence, exploitation and domination of some people over others, is bound to affect human relationships. On the one hand, one may say these forces exist because of the laws of the country that sanction them, while on the other hand, one may say laws reflect the oppressive, patriarchal culture. For instance, the Mixed Marriage Act and Immorality Act is aimed to determine whom a person may marry and to some extent determine, with whom a person may fall in love, and with

whom a person may have intercourse. It is true that cultural considerations, language, and customs have prevented people from marrying outside their own race and ethnic group. Further, the patriarchal culture tends to create one-up human relationships which favor men and is oppressive to women.

I intend, in this project, to look at the socio-political situation of South Africa and see how the policy of Apartheid, Separate Development, with its insistence on separating people, contributes to the hindering or facilitating of growth and liberation of persons.

I will further look at the black cultural background and see how it facilitates the liberation and growth, and how it has cooperated in the oppression of persons in society.

My hope in this project is to explore issues such as racism, sexism, and others related to the interrelationship of the individual and social oppression and see how a pastor can work to liberate people who are caught in both at the same time.

The church has always been concerned with human relationships, particularly within marriage. Pastors have to realize that working for a good human relationship within marriage in a society that has oppressive forces at work will be relatively ineffective if the church does not also address these issues within the socio-political, cultural situation. The professional leaders of the church may not have to deal with the problem by being political activists,

but each leader may make use of his/her counseling to empower and equip persons to challenge and change social oppression. Howard Clinebell points out that

"privatized, self-serving marriage enrichment, like privatized self-serving religion and counseling, is immoral in our kind of world. It is an opiate which helps us to ignore the massive social injustices and economic inequalities which block the fulfillment of the God-given potentialities of millions of our brothers and sisters on spaceship earth."¹

This project is meant to sensitize pastoral counselors to see themselves also as agent of "freeing and empowering people to become effective change agents in this community's institutions,"² and as facilitators of growth and wholeness.

3. The Thesis

Present socio-political and cultural factors within South African society inhibit a liberating relationship within marriage and the society at large; also oppressive marriages may reinforce oppressiveness within society. The theory and practice of Growth Counseling could be used in liberating persons caught up in both socio-political and cultural structures, and in the oppressive marriages as an effective approach to overcoming the problem being addressed.

¹Howard J. Clinebell, Jr., Growth Counseling for Marriage Enrichment (Philadelphia: Fortress Press, 1979) 27.

²Ibid., 33.

4. Work Previously Done in the Field

Work in marriage counseling has been approached in different ways by various counselors and therapists. Howard Clinebell has brought about Growth counseling which he states is a developmental approach that has six interdependent dimensions within which growth can occur; in our minds, in our bodies, in our relationships with other people, with the biosphere, with groups, organizations and institutions that sustain us, and in the spiritual dimension.³ Clinebell points out that to be ethical the insights and methods of counseling must be used as instruments for helping to liberate social structures and institutions.⁴ I am aware, however, that the book, Growth Counseling, does not come out clearly and strongly with the method of carrying out the liberation dimension. So, in addition to H. Clinebell's book, I will also look at Charlotte Clinebell's book, Counseling for Liberation, and other feminist writings which touch important issues concerning the liberation aspect. Further, work has been done on African Marriage by various disciplines: anthropology and sociology, and research has been done by the church on marriage. I shall also look at the book, African Christian Marriage, by Benezeri Kitembo, Lawrence Magesa and Aylward Shorter. This book is the report on a five-year program of research in sociology and theology of marriage within East,

³Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 19.

⁴Ibid., 32.

Central, and Southern Africa.

I must point out that there is no previous work that has specifically looked at growth marriage counseling as a means of liberation within the South African black parish situation. This project will integrate the material mentioned above and liberation theology.

Gustavo Gutierrez gives three levels for theological approach to liberation. He speaks of political liberation of socially oppressed people and social classes; then the personal liberation of human beings throughout the course of history, and last, the liberation from sin, in preparation for a life of communion of all mankind in the Lord.⁵

Alan Boesak points out that black theology is a liberation theology -- it grapples with black suffering and black oppression -- it believes that in Jesus Christ the total liberation has come.⁶ Women's liberation movements have pointed out that "as racism defines and oppresses black people because of their color, so sexism stereotypes and limits people because of gender."⁷ In this project, I will look at the various liberation theologies and see how they contribute to counseling for liberation. The liberation theologies have opened our eyes to the needs of the poor,

⁵Gustavo Gutierrez, A Theology of liberation (New York: Orbis Books, 1973) 175.

⁶Allen Aubrey Boesak, Farewell to Innocence (New York: Orbis Books, 1976) 9.

⁷Elisabeth Schussler Fiorenza, "Feminist Theology as a critical theology of liberation," in Gerald H. Anderson and C.V.P. Stransky, Mission Trends no. 4 (New York: Paulist Press, 1979) 189.

the oppressed, the minority groups, the blacks, the women. For counseling to be more meaningful to the needs of the oppressed, it ought to be liberating. This means that the personal and political dimensions of oppressed people must not be separated. "Personal empowerment (growth) should equip and motivate one to socio-political action with others, to change sources of diminished growth."⁸

5. Definition of Major Terms

Black Parish Situation: The word Black may refer to the color of the skin, but "to people who are conscious of themselves as blacks, they see themselves not in terms of skin color but in having a certain awareness, a certain insight."⁹ Thus, in the South African Context by blacks, one may mean the mixed race, Asians and Africans. One may also refer, in a restricted sense, to Africans. The latter will be used in this project.¹⁰

By a Black Parish Situation I mean a parish that deals primarily with black affairs. Such a parish includes people that are related to both the urban and rural life-style. An urban life-style is dominated by the white (western) cultural situation, while the rural is dominated

⁸Howard J. Clinebell, Jr., Contemporary Growth Therapies (Nashville: Abingdon Press, 1981) 245.

⁹Adam Small, "Blackness versus Nihilism: Black racism rejected in Basil Moore (ed.) The challenge of Black theology in South Africa (Atlanta: John Knox Press, 1974)

¹⁰I will be particularly referring to the Nguni-(Xhosa Zulu, Swazi)

by the black traditional cultural system. Such a parish has several congregations which have to be attended by one or two pastors. This means that a pastoral counselor may find it difficult to have weekly sessions of counseling for couples outside the main parish center.

Growth Marriage Counseling: Growth: The Oxford Dictionary defines growth as the action, process, manner of growing, which means, manifesting vigorous life.¹¹ Growth involves progressive development of the organism to its maturity. Maturity means not only full physical development of the person, but may also mean growth psychologically, spiritually and socially.

Marriage: David and Vera Mace state, "Marriage is a living entity, unique, the persons who share it are unique and capable of change and development as they change and develop."¹² Marriage constitutes a set of cultural norms which vary from society to society -- in America values of individualism, freedom and achievement",¹³ while in Africa the interpersonal, communal aspect is emphasized. Marriage involves two persons in a dynamic intimate relationship that will involve continual adaptation and adjustment to each other as they grow and develop.

¹¹The Oxford University Dictionary (London: Oxford Press, 1955)

¹²David and Vera Mace, We can have a better marriage (Nashville: Abingdon Press, 1974) 96.

¹³Paul Reiss, "Attitudes of Society to marriage," in W.C. Bier (ed.) Marriage (New York: Fordam University Press, 1965)

Marriage Counseling: It is a process in which the counselor assists persons, couples, families to make plans, to solve problems. . . in the area of the relationships of marriage and families.¹⁴ Marriage counseling should have a liberating effect on the persons counseled.

Growth Counseling: Howard Clinebell states that 'Growth counseling is a human-potentials approach to the helping process that defines the goal as that of facilitating the maximum development of a person's potentialities, at each stage of life in ways that contributes to the growth of others as well as the development of a society in which all persons will find opportunities to use their full potentialities.'¹⁵

Growth marriage counseling assists couples in looking at their gifts and potentialities and in using these for their own growth. The counselor is a liberator, an enabler of a process by which people free themselves to live more fully and significantly.¹⁶

Liberation: Liberation of humanity is outwardly a call to throw off the economic, political and ideological yoke of the oppressor. Inwardly it is a demand to be freed from internalization of oppression ideology.¹⁷ Liberation theologians see liberation as having its basis in God's

¹⁴Clinebell, Growth Counseling, 17.

¹⁵Ibid.

¹⁶Ibid., 13.

¹⁷John B. Cobb, Jr., and Charles Birch, The Liberation of Life (London: Cambridge University Press, 1981) 1.

liberating activity shown through releasing the Israelites from Egypt and through the action of Christ's ministry.

Letty Russell states:

The biblical view of new creation asserts that liberation is an action of God's righteousness in which things are put right. . . God's righteousness is what we usually understand a justice or justification.¹⁸

A type of liberation the counselor will be concerned with has to do with persons, groups and society.

6. Scope and Limitation

This project is not aimed at writing comprehensively about the political and cultural issues. These will be brought forward in this project and looked at only to show how they present the person and affect person-to-person relationships within marriage and the society at large.

This project will be limited to the South African Black experience. It is hoped that it will be relevant to any society caught up in an oppressive, bicultural situation. This project will focus on two disciplines: marriage counseling and liberation theology, but it will refer also to the disciplines of sociology, psychology and anthropology for concepts about the person, family and marriage.

The writer believes that liberation is not an end in itself; it may be a means to justice and righteousness.

¹⁸ Letty M. Russell, Growth in Partnership (Philadelphia: Westminster Press, 1981) 112.

Deotis Roberts¹⁹ and Jan Lochman²⁰ have pointed out that liberation and reconciliation are intimately related. Nevertheless, it is not within the scope of this project to discuss in detail the theological arguments about the interplay of liberation and reconciliation. But the author affirms that the marriage counselor will not only liberate couples but also reconcile them to each other, to other people and to the institutions.

Since marriage counseling is taken as part of pastoral counseling, this project will now and then be referring to what the pastor, as a pastoral counselor, can do to facilitate liberation.

7. Methodology

The method used in this project is primarily library research and personal reflection from my experiences as a minister in the South African black parish situation, and reflection on my learning at the School of Theology at Claremont. My emphasis will be on Growth Counseling, Liberation Theology including Black Theology, Latin American Theology and Feminist Theology.

8. Outline of the Project

Chapter II: The socio-political context. This

¹⁹Deotis Roberts, Liberation and Reconciliation (Philadelphia: Westminster Press, 1952)

²⁰Jan Lochman, Reconciliation and Liberation (Philadelphia: Westminster Press, 1980)

chapter will deal with the wider context of South Africa. It is important to include this section in the project as the human relationships within marriage and family are affected by the socio-political and economic forces existing in the country. This project will not include details about the whole socio-political context.

Chapter III: The Black Cultural Context. This chapter will start by looking at the world-view of the African, then the family, marriage, and the concept of self within the black community. The project will try to show how these play a part in facilitating and hindering growth or how they become oppressive or liberating to persons in marriage.

Chapter IV: The theology of marriage. This chapter will have two main sub-sections. The first will deal with the Liberation Theology which will include Latin American Liberation theology, the Feminist theology and Black Theology. These theologies will be discussed as they relate to a liberated marriage relationship. The second sub-section will look at a Liberating theology of marriage. This will be a synthesis, incorporating ideas of ideas of the liberation theologies with the traditional Christian theology of marriage.

Chapter V: Growth marriage counseling. This chapter will look at the theory and practice of Growth Counseling as described in Howard Clinebell's books: Growth Counseling for Marriage Enrichment, and Growth Counseling. It will also

deal with how it could be used by the pastoral counselor in a black parish situation to bring about a liberated marriage relationship.

Chapter VI: Summary and conclusion. Given the context of the South African Black situation as already described in chapters two and three. What can a pastoral counselor do to bring about growth and liberation?

Chapter 2

THE SOCIO-POLITICAL CONTEXT

The writer has already noted above that marriage is influenced by values and lifestyles and that attitudes of society toward marriage constitute a set of cultural norms. In this chapter we will be dealing with the Socio-economic South African context that affects person within marriage relationships.

A. THE LAND

South Africa is south of the tropics--covering about 472,350 square miles. She has a temperate climate that averages about eight to nine hours of sunshine per day. The rainfall is uncertain throughout most of the interior; however, the coastal areas enjoy regular rain during the greatest part of the year. "Mountain ranges that climb up to 10,000 feet break up the edges of the plateaux, partially separating the interior from the 1800-mile coastline. . ."¹

South Africa produces 70% of the free world's gold. In addition, she also produces such minerals as diamonds, zinc, coal, magnesium, uranium, chrome, and iron ore. Agriculturally she produces maize, sugar, fruits and wheat. Jan

¹Jim Hoagland, South Africa Civilization in Conflict (New York: Houghton Mifflin, 1972) xxxi.

Morais points out that generally speaking, South Africa possesses almost inexhaustible resources of raw materials and practically every mineral required by a modern industrial economy.²

B. THE POPULATION

South Africa is not only rich materially in her economy but also in her human resources. She has a population of about twenty-six million people; 69% are Africans, 18% white; 10% coloureds, 3% Asians (Indians). According to the 1976 census, there were 18,629,000 coloureds and 4,320,000 whites.³ These are the racial categories used by the official government census tables. In South Africa one can divide the population according to regions or classes or occupations, but it would be unrealistic not to subdivide these divisions with black and white or divide into African, Coloured, Asian and white.

1. Blacks

For the sake of this project I will use the word "Blacks for Africans, as already indicated in the introduction. Blacks are to be found everywhere in South Africa--in the homes, towns, factories, farms. They form part of the

²Ron Anderson and C. Lessing (eds.) South Africa (Johannesburg: Hayne and Gibson, 1964) 2.

³John De Gruchy, The Church Struggle in Africa (Grand Rapids: Eerdmans, 1979) 239.

group called Southern Bantu. This major group is subdivided into four main cultural linguistic groups: namely the Nguni, Sotho-Tswana, Venda and Shangaan Tsonga. "The Nguni linguistic group is by far the largest in South Africa and lives along the East coast from the Mozambique border--Zulu and Swazi to the Transkei and Ciskei--where we have the Xhosa."⁴ In the north and mid parts we have the Sotho-Tswana group--consisting of Sothos, Tswenas, Pedis, Vendas, Mdebele. The black population is not only divided into tribal groups⁵ that are supposed to make up ten independent states, but is also divided into three geographic slices. About 40% of the black population, mostly women, children and old people, are in the homelands. Another 24% lives and works on the white farms. The other 36% is in the urban areas. Within the latter group there are those referred to as Urban Blacks because they have a permit to rent a house in the township.⁶ Some of these have no direct connection with the homelands. "They have become permanent urban dwellers and have lost all effective contact or desire for contact with the homelands."⁷ A good number of these are enjoying "middle class" status as they are professional business people. Most of these people

⁴Marianne Cornevin, Apartheid (Paris: UNESCO, 1980) 83.

⁵At present, the term "nation" is used instead of tribes.

⁶Townships, now called Black cities, (black ghettos around white towns).

⁷Leo Marquard, The Peoples and Policies of South Africa (London: Oxford University Press, 1969) 46.

may even be ignoring the exploitive political and racial situations to protect their status.

However, it should be noted that the black population is not static. There is a constant coming and going between the homelands and the city areas. Most young men go to the city or to the mines to seek employment as the economy of the homelands is largely a simple agricultural subsistence which cannot supply enough cash and food for its population. It is important to note that blacks are an integral part of South Africa. "Whether they live in the reserve (homeland) or in the white area, their livelihood depends on the economy of South Africa."⁸ Further, the economy of South Africa depends on the cheap labor of the blacks. The influx of blacks to cities is a typical characteristic of industrialization.

Blacks living around city areas are engaged in different ways. They are employed as mine workers; in manufacturing industries, in construction, trade and commerce, in public service and in the professions. A growing number of black women are also employed in the cities. This has tended to leave care of children to neighbors or relatives. Some families are forced to take their children to the rural areas to be cared for by their grandmothers.

I will deal further with the blacks in the next chapter when writing about cultural context.

⁸Ibid., 40.

2. Whites

The white group enjoy a highly favored position since they are in control of the political power. The white population of South Africa, despite common interests, is not a unified group. It consists of two major subcasts based on language. The Afrikaners' comprise 63% of the white population and the English-speaking make up the remaining 37%. "Despite the cultural differences between these groups the whites are officially presented as a single white nation that is defined solely by skin colour."⁹

The Afrikaners are descendants of the Dutch settlers who came to the Cape between 1652 and 1795. Mostly these, together with immigrants from France and Germany, were settled on the frontiers as farmers. Dissatisfaction with the British rule early in the nineteenth century made these Trek-Boers take a Trek (journey) to the north. However, some of the Afrikaners remained around Cape Town, and some of these intermingled with slaves and Africans. Miscegenation resulted in the emergence of coloured people.¹⁰ In some cases both whites and blacks were willing to give up some of their overt cultural habits in order to maintain the relatively stable lifestyle they had established.

The majority of English-speaking whites are the descendants of the 1820 British settlers and the group of whites

⁹Cornevin, 69.

¹⁰Peter Lamberly, The Pyshology of Apartheid (Athens: University of Georgia Press, 1980) 13.

drawn to South Africa by the discovery of gold. English-speaking whites are mainly in the cities engaged in commerce and industry, in mining and/or in professions.

The Afrikaners have contributed more in the agricultural sector and are dominant politically. For nearly half a century the ruling nationalist Party has asserted Afrikaner rights in order to survive and grow. They have propagated the idea that "every Afrikaner--was part of a national movement that was the result of each Afrikaner individual's desire for freedom and independence, of his wish to maintain himself as part of an independent nation and of his firm belief in the predestination of God."¹¹ This has acted as a strong factor for political mobilization and for Afrikaner group consciousness and has caused the Afrikaner to struggle for dominance in South Africa.

3. Coloured People

This group is officially classed as a mixed race. This means those people who have some European blood in their veins but are not of pure European origin. The mixed race has its origin in the seventeenth century union of the salve population with the whites in the Cape Province.

Some coloureds resent being identified as mixed race but would rather accept the word "black", which identifies them with every person who is not white. Adam Small states,

¹¹Ibid.

"Our blackness is a phenomenon of pride."¹² Leo Marquard points out that while the coloured people resent the colour discrimination that operates against them, most of them have, themselves, strong prejudices against Africans. "They had always cherished the fact that, unlike Africans, they were administered on the white side of the colour line."¹³ Thus, we find the coloured leadership politically divided--those who side with government proposals, which slightly favour the coloureds over the other blacks. These are for cooperation with what the government offers for coloureds. Others feel that they have a common cause with other blacks in their struggle for liberation.

4. Asians

In the 1860's, when the British settlers in the Natal region began to cultivate sugar cane and found that they could not get enough African labour to work the plantation, they brought in Asians as indentured labour. Most of the Asian labourers stayed on after they had served their indentures, either as free labourers or as independent small farmers, shopkeepers, traders or domestic servants. Through their hard work in these jobs, some of the Asians have been able to raise their standard of living and have become competent in business.

¹²Adam Small, "Blackness versus Nihilism: Black racism rejected," in Basil Moore (ed.) The Challenge of Black Theology in South Africa (Atlanta: John Knox Press, 1974) 12.

¹³Marquard, 67.

The increase of the Asian (Indian) population has always been seen as a menace to European standards, while their business understanding has been competitive to whites and exploitive to Africans. This has resulted in their not being liked in certain circles of both whites and blacks.

Asians as a people have always maintained their identity and have refused any assimilation with either whites or blacks. Socially they have been kept separate from other non-white groups, while in business and trade, the Indians rub shoulders daily with the different racial groups, particularly the blacks.

Asians, together with coloureds, are not to be given independent homelands. They will be included in white South Africa. Asian leadership is also politically divided. There are those who prefer to cooperate with the government policy and become involved in the government-proposed councils. Others wish to have no dealings with government proposals and would prefer to classify themselves with the other blacks in the struggle for liberation. Most Asians, however, do not want to involve themselves in politics and are content with carrying on their business.

Socially, Asians, coloureds and Africans are debarred from sharing public recreational or educational facilities with whites. Where they have a permit to attend sports or concerts together with whites, they must occupy separate stands.

They form different communities of their own and have their own social life but "ever present in their minds is the

realization that they are not full citizens in the land of their birth."¹⁴

It is important to note that in South Africa the various racial groups have played a part economically. Everything that has been achieved in agriculture, mining, industry has been the result of the whites' skill, capital and organization and non-European labour. Even though there are separate residential areas, there is a good amount of mixing in the work-places, and in the business ventures, shops, factories, on the sports-fields. A few individuals have developed a casual friendship in these meetings.

C. THE POLICY OF SEPARATE DEVELOPMENT

Jim Hoagland states that "There is no way to write intelligently about South Africa without constantly referring to apartheid."¹⁵ Apartheid, an Afrikaans word for apartness, now known as "Separate Development", is a policy that rules the country. The policy was first initiated in 1948 by the ruling Nationalist government, under the leadership of Dr. D.F. Malan. The main aim of the policy was to "regulate" South Africa's human relations and personal conduct. This policy is also a point of growth for the economy.¹⁶ It puts forward that races should be separated territorially as well as socially and that each should be free to develop along its

¹⁴Ibid., 76.

¹⁵Hoagland, 46.

¹⁶Ibid.

own lines.¹⁷ De Wet Nel states that

"The policy of separate development is based on the traditional practice in South Africa of encouraging the parallel development of the races between whom there are vast differences of culture and civilization. It is the only way of insuring the future and giving justice to both whites and non-whites in South Africa."¹⁸

The Apartheid policy's ultimate objective is the political division of the Republic of South Africa into eleven independent states. Ten block states, corresponding to existing ethnic groups would, together being 72% of the present population, take 13% of the land. Already four of these black states have been given independence.

Most white South Africans have agreed with Dr. Wet Nel in pointing out the differences in races, and some even say blacks are inferior. Yes, one would agree that there are essential differences between peoples which come through inheritance. But inferiority, as can be seen in the South African situation, is created by a socio-political system that has given much better chances of growth and development to one group of people at the expense of the other.

The extension of this policy from within and without the country has led the nationalist government to point out that the policy is not aimed at discriminating or oppressing the blacks, but at serving the needs of both the minority

¹⁷C.P. Potholm and R. Dale, South Africa in Perspective (New York: Free Press, 1972) 61.

¹⁸M.C.D. De Wet Nel, "Bantu Policy in South Africa," in James Duffy and Robert Manners (eds.) Africa Speaks (New York: Van Nostrand, 1961) 196.

(whites) and the majority (blacks). The government has said it is a policy of separate but equal, but "when the white Christians of South Africa give themselves ownership rights to 87% of the land of South Africa, when they form less than 25% of the population,"¹⁹ they make one wonder what this separate but equal means. In addition, the policy sees to it that there is "a social gulf evident in such diverse aspects as geographical distribution, job opportunities and wage rates, housing, and public facilities, and voting rights."²⁰ The policy puts all decision-making on the white electorate. Through the government, the white electorate has been decided what the policy of separate development will be, and has determined what will be the amount of money that will be spent for maintaining the homelands. Bonganjalo Goba points out that

"the policy of Separate Development is a political system which engenders separation and racial hostility, denies the intrinsic divine oneness of God's people . . . deprives the people of the opportunity to develop fellowship and the kind of relationship which fosters and encourages peace, harmony and justice."²¹

On the other hand, the nationalist government has presented separate development polity to the white electorate

¹⁹Antony Lemon, Apartheid (London: Saxon House, 1976) 87.

²⁰Ibid.

²¹Bonganjalo Goba, "The Role of the Black Church in the Process of Healing Human Brokenness," Journal of Theology for Southern Africa, no. 28 (September 1979).

as one of self-protection--white civilization must be protected. "Christianity", the values of the west, and the national purity should be preserved. It has also been pointed out that the policy aims at preserving the black culture. Actually, the ultimate reason for the policy is seen as self-interest, together with self-preservation and survival. John DeGruchy states that

"the policy is clearly designed in the first instance to safeguard white interests--identity, privileges, land, and resources. It promises blacks their own traditional homeland, but deprives them of South African citizenship."²²

There are some nationalists who feel that what they do carries a seal of biblical righteousness. The supporters of the policy declare that "it was the Lord. . .who planted this new nation in Africa, and it was He who decreed that there be racial purity."²³ The policy, then, is sanctioned by the principle of predestination--which is Calvinistic theology.

On the other hand, some Christian leaders, both white and black, have spoken out against the policy. They point out that it suppresses the voice of the majority.

"The churches have spoken out against race classification; the forced removals of population groups due to the Group Areas Act, the Immorality Act and Mixed Marriages Act, designed to preserve racial purity. . ."²⁴

In fact, the churches have protested against any laws of Apartheid.

²²DeGruchy, 78.

²³William S. Ellis, "South Africa's Lonely Ordeal," in National Geographic CLI:6 (June 1977) 788.

²⁴DeGruchy, 88.

D. LAWS OF APARTHEID

We cannot see clearly the way the policy of separate development oppresses the blacks and affects their personal relationships unless we look at the various laws that enforce the system.

John Dugard points out that there are "laws which prescribe the social, economic and educational status of the individual in society, and which give legal endorsement to practices of racial discrimination". And there are those laws which construct the institutions of separate development and determine the political status of the individual.²⁵

In terms of the proclamation under the Group Areas Act of 1950, thousands of families have been moved from their homes to new areas that have been allocated to them. For instance, by 1976, 101,869 families--that is, 520,346 persons--had been moved from their homes. This act gives power to the State president to "proclaim any area 'a group area' for a particular racial group and compel residents not belonging to the chosen group to move elsewhere."²⁶

There are migrant labour laws that make all blacks "temporary sojourners" in the white areas of South Africa. The law proclaims that "all Africans working in white areas shall be there as migrant workers with no roots or ties at

²⁵John Dugard, "The Legal Framework of Apartheid," in Nic Rhodie (ed.) South African Dialogue (Philadelphia: Westminster Press, 1972) 82.

²⁶Ibid., 85.

their place of work."²⁷ This system "dismantles established black communities in urban areas, sending dependants back to their assigned homelands."²⁸

To put this system into practice, the blacks within the white areas are expected to carry reference books--known as Pass Books endorsed with any special permission to be a work seeker or to be employed in that particular city area; or permission to be outside their residential area after curfew--between 10 p.m. and 5 a.m.

Sheena Duncan gives this statistical record of the prosecutions under pass laws: "479,114 people were prosecuted during the year ending June 30, 1966, for infringement of influx regulations--that is, approximately 1,313 every day." She states,

"In the Witwatersand area alone in the first six months of 1966, 38,391 people were arrested for non-possession of identity documents or for being in the area for more than 72 hours without permission. 49,496 people were endorsed out of the Witwatersand."²⁹

I agree with Ernie Regehr when he points out that "the human costs of the system are enormous. Migrant workers usually have to live in the barracks-like single-sex hostels.

²⁷Sheena Duncan, "The Disruption of African Family Life," in Topical Talks, no. 17 (1975) 2.

²⁸Ernie Regehr, Perceptions of Apartheid (Scottsdale, PA: Herald Press, 1979) 32.

²⁹Duncan, 3.

Wives cannot live legally with their husbands nor parents with their children."³⁰ The wives and children have to live in the declared homeland area, and are separated for weeks--nearly forty weeks in some cases--in a year. "Many men have to make a choice, which is no choice, at all, between earning money to feed their families and remaining (with their children) in their common home."³¹ It has become a privilege, not a right, for a black man without permit to live with his wife and children. The men, who are husbands and fathers, most of them legally in the city as migrant workers, are meant to be unnaturally celibate for many weeks every year--throughout their adult lives. Most of the men prefer to illegally stay with their families in the shacks built near their cities of employment--like Crossroads in Captetown.

Otherwise, they find outlets in homosexuality, prostitution, or some form of co-habitation. This system makes these men live in sub-human, degraded, and degrading situations.

To further restrict blacks' rights in employment, the government introduced the Job Reservation Act which limits the types of work members of the various racial groups can do. Blacks are largely confined to unskilled work. Ironically, to meet the increased demand for skilled human power in the economy, the government encourages white immigrants from Western Countries, instead of training and employing blacks. The Job Reservation Act has been attacked by

³⁰Regehr, 32.

³¹Duncan, 1.

employers, but the all-white labour unions favour this exclusion of blacks from skilled jobs. This system also brings about differentiated wages and salaries. It is an established policy that the blacks receive far less payment for their jobs than whites. One of the reasons pointed out for this difference in wages is that whites have the expertise, skill, and education.

This leads me to look at the Education system for blacks, which is meant to be the basis for keeping the black person in his place--and the white on top. In 1953, the government introduced the Bantu Education Act, which transferred the control of black education from the Provincial Education Department to the Department of Bantu Affairs of the central government. Regehr points out that the main idea behind this was "to prepare, or resign, black people for their particular role as unskilled labourers in the South African Republic. . .to recondition. . .(the blacks) to accept perpetual inferiority and perpetual isolation from Western learning and culture. . .to isolate and to convince. . .(them) of their permanent inferiority."³²

The Education Act puts forward that all education from primary school to university should be segregated. Regehr points out that Dr. Verword, then minister of Bantu Affairs, had stated that "Education must train and teach people in accordance with opportunities in life, according to the sphere in which they live. . .Native education should

³²Regehr, 34.

be made to comply with the policy of the state. . ."³³
 According to this policy, education is free and compulsory for whites but not for blacks,³⁴ and the state spends about fifteen times as much on each white school child as it does on each African, with Coloured and Asian expenditures in between."³⁵ Leo Marquard states that "it is probable that between twenty and twenty-five per cent (of the black children) receive no schooling and grow up illiterate. Of those who do go to school, the large majority leave before or immediately after standard two (about age ten). . ."³⁶

In 1960, DeWetNel declared that "since the Bantu Education Act was passed in 1954 the number of Bantu pupils attending school has increased from 700,000 to 1,300,000."³⁷ I agree that the number of pupils has increased, but this would have happened, anyway, through the increased awareness of the importance of education because of the suffering of the illiterate blacks in the socio-economic situation of South Africa. It is true what Dr. Marquard states, that more black pupils leave school at an early age because of lack of funds to push them to the college level. Further, the schools built under the Bantu Education Act system are too crowded and far less well-equipped since they are supposed

³³Ibid.

³⁴Criticism of the policy has required the government to introduce free and compulsory education this year, 1981.

³⁵Regehr, 36.

³⁶Marquard, 31.

³⁷De Wet Nel, 202.

to be financed by the meager funds coming from the black community, which is mainly poverty-stricken.

E. ASSESSMENT AND SUMMARY

I have noted above that South Africa is a country characterized by rich resources, both materially, in economy and in human power. Faced with a black majority that wanted the ruling class to surrender its monopoly of political power: the nationalist government opted for the apartheid policy-- which advocates territorial and political separation of the different racial groups. The supporters of the policy have used the cultural and ethnic diversity of the nation to prove that it is in the best interests of the country to follow this policy. The white government has put itself into a position of dominance and control and has seen fit to decide for the majority of the population. Thus, Jordan Ngubane points out that,

"Apartheid errs because it makes it possible for the non-white (black) person to face the challenge of being human; it prescribes his destiny and says he must see fulfillment in going back to the childhood days of the human race. . .it says in effect that virtue, for him, consists in apologizing for being human. . .it creates catastrophic disharmonies in the personality and produces conditions which make it impossible for the person to realize the promise of being human. . .if he is not white."³⁸

³⁸Jordan K. Ngubane, Conflict of Minds (New York: Books in Focus, 1979) 8.

In other words, Ngubane is saying that Apartheid policy has failed to see the image of God within black persons. It has failed to give freedom for the black person to decide his/her own future regarding the socio-political situation. It has disregarded the human potentiality of growth within the black persons. The policy fails to accept that the person cannot exist on his/her own: "He comes from a social cluster and exists in a social cluster."³⁹ The economic situation of South Africa has shown that the separation of whites and blacks, as a long-range, cut-and-dried strategy, cannot provide a basis for a growth-sustaining society.

The white community has not grown and cannot grow without the blacks and white working together. However, the relationship that has been existing between these two groups has been that of master-servant, which tends to be parent-child. In some cases it has been characterized by the "I-it"⁴⁰ relationship. This relationship has made blacks submissive, and has conditioned them to be receivers rather than givers. While in actual fact, blacks make a large, unrecognized contribution to the white community. This has resulted in exploitation and domination of the blacks by the whites.

The writer has indicated above that the nationalist government of South Africa sees its policy as standing for growth and development of the various sectors (nations) of

³⁹Ibid., 78.

⁴⁰Martin Buber, I and Thou (New York: Charles Scribner's Sons, 1958)

the community. However, to the majority of blacks the policy is oppressive and exploitive. The white person has been made a strong, adequate person that is supported by law and economic privilege. The master-servant relationship is exploitive orientation that causes people to constantly need to maintain a feeling of being over or "one-up in all relationships. These cannot tolerate equal status with others as they need to feel superior."⁴¹

However, it has been argued by government that the policy is not meant to keep up the superiority of one race or nation over another, but to preserve their group and cultural differences. "The fundamental objective of apartheid is to form multi-national development for all its peoples. . . and the government approach is not based on any notion of superiority and inferiority but on the fact that people differ in their historical origins, group associations, loyalties, cultures and ways of living."⁴² If it is not a matter of superiority and inferiority why let the white minority group prescribe the destiny of the black majority? Why not have a dialogue between the two in an I-Thou relationship--that is on an equal basis--and see whether the conflicting perspectives could not be reconciled?

It is true that the policy has created an inferiority complex among the blacks who have tended to blame themselves for being the children of particular parents. They have seen

⁴¹James Leslie McCary, Freedom and Growth in Marriage (Santa Barbara: Hamilton, 1975) 23.

⁴²Cornevin, 30.

themselves powerless and have tended to fail to see their uniqueness. The blacks have

"waited for the liberal element in the minority dominant group to dictate the terms of their struggle for personhood and to formulate their thoughts, and to control the response of the blacks to the provocation."⁴³

The few people who decide to confront the system in the struggle for true humanity have been banned, and organizations such as the Pan African Congress, African National Congress and Black Consciousness Movement in which the people behemently opposed the system, were banned. It should be noted that being banned in South Africa means that a person is prevented from addressing or attending public meetings, entering institutions of learning, industry and government offices. The banned person is restricted in his/her movements. This may involve being restricted within one geographical areal e.g. city or town, or black township or being restricted within one's home communicating with one person at a given time. The banned person may not be quoted by the media.

Dr. Manas Buthelezi states that

"such historical factors have caused the Africans to develop a masochistic complex, that is, the realization of personal fulfillment in unconscious self-hatred, and the despising and loathing of everything within which their egos are identified in social and cultural life."⁴⁴

⁴³ Stephen Biko, I Write What I Like (San Francisco: Harper & Row, 1978) 89.

⁴⁴ Manas Buthelezi, "The Theological Meaning of True Humanity," in Moore, 101.

The supporters of the policy of separate development see it as a way of "encouraging parallel development" as well as giving justice to both whites and non-whites in South Africa. In other words, apartheid is claimed to be a developmental and liberation approach by the Nationalist party. It is important here to look briefly at these two terms, development and liberation, and discover in what way we can see apartheid or separate development in the developmental and liberation perspective.

In discussing development and liberation, Gustavo Gutierrez⁴⁵ has made us aware that development, at times, has been taken purely on economic terms, and in that sense it would be synonymous with economic growth. The presupposition here is that development consists of increased production or increased wealth, or even increased number of modern buildings or cars or other status symbols.

Over against this view is the one which takes development as a total social process which includes economic, social, political, cultural, personal, psychological and spiritual. Thus, Dean Freudenberger states that "development" refers to the process of creating and maintaining just social, economic and political activities. If these are just, they work together to make human life dignified. . . development is the fulfillment of personal and community potential in harmony

⁴⁵Gustavo Gutierrez, A Theology of Liberation (New York: Orbis Books, 1973) 21-37.

with the natural environment.⁴⁶

This notion stresses the interdependence of the different factors. It is not just the physical, material growth that is involved, but also the social, personal development that is to be brought about by a political situation that brings justice and dignity to human life. Coming out of this view of development is the one that implies

"the combination of mental and social changes of people which enable them to increase, cumulatively and permanently, their total real production. This prepares the way for reciprocity of consciousness."⁴⁷

The South African form of development tends to encourage polarization. In such a situation, can there be a "reciprocity of consciousness" between the separated races?

The policy of separate development is supposed to be aimed at not only lifting the under-developed homeland areas to a developed state, but also at giving the different nations (tribes) their freedom. The giving of independence to the different black nations has been described recently (November, 1981) by the Minister in charge of black affairs, Dr. Piet Koornhof, during the

"independence celebration ceremony of the Ciskei (one of the Bantu homelands belonging to Xhosas) as South Africa's acknowledgment of the birthright and aspirations of the Ciskei (black) nation wishing to have its freedom in the full sense of the word."⁴⁸

⁴⁶Dean Freudenberger and Mark Bollwinkel, The Churches in Rural Development (Claremont: Interfaith Media Center, 1979) 29-30.

⁴⁷Gutierrez, 25.

However, the government sponsors a development that encourages changes that are to take place within the formal structures of the existing institution, the central government is not just after the freedom of everybody to develop, but, as Lawrence Schlemmen and Tim Muil put it, "to safeguard Afrikaans group identity and white or Western civilization . . ."⁴⁹ This development will not tackle the root causes of the poor people's problems, among which the deepest is economic, social, political and cultural dependence of these nations.⁵⁰ In contrast development should mean just participatory and sustainable society--as Dean Freudenberger puts it.⁵¹

Can we speak of separate development as a means of liberation? We cannot if we take into consideration that liberation expresses the inescapable moment of a radical change which is foreign to the use of the term "development" in the apartheid policy.

All the factors discussed above "lead to tremendous marriage problems which no counseling can alleviate or solve. Many marriages are broken by divorce as a result of the Pass Laws. Many devoted couples, determined to build a successful

⁴⁸Report by Jack Forsie, "Limited Independence Granted to South Africa Tribal Homeland," Los Angeles Times (December 4, 1981) 21.

⁴⁹Lawrence Schlemmen and Tim J. Muil, "Social and Political Change," in Leonard Thompson and Jeffrey Butler (eds.) Change in Contemporary South Africa (Berkeley: University of California Press, 1975)

⁵⁰Gutierrez, 27.

⁵¹Freudenberger and Bollwinkel, 30.

marriage, end up by breaking up because they cannot bear the strain of separation."⁵² Some men who fail to get permission for their wives to stay with them in the city townships ends up by abandoning themselves to casual, temporary unions with no responsibilities attached to them. The father is unable to provide the necessary psychological and ethical guidance to his family, as he either stay away from home or has to leave home very early in the morning and return home very late, tired from the long day's work. Thousands of children are brought up in homelands without really getting a chance to know their fathers, while those children who are lucky enough to stay with their parents within townships may attend schools locally and be able to get the care of both parents.

The feelings of anger and frustration raised by the master-servant, exploitive and repressive relationship cannot be expressed in the work situation, but are repressed. These feelings come up in marriage and family situations when the man faces the obligation as the father. He vents his negative feelings on the family. The black areas are characterized by a high rate of fights and assaults which are partly a result of this frustration and unexpressed anger.

We find, also, that the extended family is affected by the system. Some blacks who are still more attached to the extended family, take it as their responsibility to take care of their aging, sickly mothers and fathers, even uncles and aunts. If these relatives become incapacitated by sickness

⁵²Duncan, 5.

that requires permanent help from others, they will go to their daughters or, mainly, their sons. If the latter is an "urban black", and the relative is staying in the homeland, the relative may not be allowed by the influx control laws to go and stay in the urban area. The family has also been affected by the death of the husband who lives in an urban township. By law, the family is in the city area because the man, the father, the breadwinner, is supposed to be working. If he dies or becomes disabled, by law, that family has to leave the township house and seek residence in the homeland.

This reminds me of the case of a woman I ment in the township administration offices in Kwa Mashu. The woman came to see the assistant manager to report the death of her husband and make the office aware that she would take care of the family and the rent with the help of her brother. She was told by the manager that within a few months' time she would have to vacate the house and go and live with her in-laws in the homeland. When she appealed, saying that her brother-in-law was sickly and incapable of taking care of her, the assistant manager pointed out that this was the law, and he could not change it.

I have met a lot of such cases as a priest within the urban parish situation. Some will come to report this incident and either appeal for intervention with the manager on his/her behalf, or perhaps they will end up by saying, "Please, father, pray for us, we do not know where to go."

Such cases and others result in a frustrated family. Growth within such families is blocked. Howard Clinebell points out that "growing individuals and relationships can flourish best only in a community and in a society whose groups and institutions support growth."⁵³

To conclude this chapter I will point out that for real growth, development and progress to take place under a policy like that of South Africa, leaders in the community-- have to work for economic and political, as well as personal and relational, liberation that should lead also to organizational and institutional liberation.⁵⁴ Pastoral Counselors have to be sensitive to the feelings of anger and frustration that are aroused by the oppressive environment.

To achieve true liberation, the counselor working with married couples has to take into consideration the forces that can hinder or facilitate liberation. This may include looking at people's relationship to land, other people, and to the policy of the country.

⁵³Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 32.

⁵⁴*Ibid.*, 33.

Chapter III

THE BLACK SOCIO-CULTURAL CONTEXT

In the previous chapter I have pointed out that South Africa is rich in both material and human resources and that it has diverse cultures.

It is true, as De Wet Nel points out, that the "Bantu (black) has his roots in the tribal system and that for centuries has been governed by its laws and conventions."¹ It is also true that any system that aims at abruptly cutting the black person's attachment to his/her cultural heritage would make the black person powerless and perplexed.² In the previous chapter I have pointed out that one of the aims of Separate Development is said to be reviving and keeping up this attachment to culture.

On the other hand, it is also true that some blacks have been in contact with Christianity and Western civilization. These have changed their life style and perspective of life. Conversion to Christianity meant rejecting the African world view and the cultural aspect of life. The black people were made to believe, not that salvation is in Jesus Christ alone, but also that salvation included accepting

¹M.C.D. DeWetNel, "Bantu Policy in South Africa," in James Duffy and Robert Manners (eds.) Africa Speaks (New York: Van Nostrand, 1961) 199.

²Ibid.

the Western way of living.³ Thus, some of the blacks, who have grown up under this situation, have ended up feeling more at home within the western oriented environment than within the tribal system. Others, not necessarily practicing Christians, have been affected by the western cultural situation through working and living within an urban bicultural situation. These are referred to as urban blacks.

In this chapter, I will look at the black cultural context, taking into consideration that some blacks within the black parish situation may still be very much attached to their black culture, and others may not be directly affected by this situation.

Since I belong to the Nguni linguistic group, which includes Xhosas, Swazis and Zulus, I will refer more to this group's cultural aspects, particularly the Zulu-speaking.

A. THE AFRICAN WORLD-VIEW

The African experience of reality is indivisible. Everything is integrated into a comprehensive whole and, as such, dependent on everything else. Religion is seen in all aspects of life. For the traditional Mguni, as to most Africans, "religion is equally important in the formulation of personality and society maintained as any other phenomena. Religion was part of the total human experience."⁴ The

³Basil Moore (ed.) The Challenge of Black Theology in South Africa (Atlanta: John Knox Press, 1974) vi.

⁴Jean Masamba, "Psychotherapeutic Dynamics in African Bewitched Patients: Towards a Multidimensional Therapy in Social Psychiatry" (Ph.D. Dissertation, School of Theology in Claremont, 1972) 59.

African religion is found in beliefs and customs. Customs are not all religious, but most of them have religious meanings. Africans have beliefs about various things such as God, spirits, ancestors, and life after death.

The Ngunis believed in one God, the Supreme Being, called NKULUNKULU in Zulu, meaning the great one, or "the great creator, the sustainer of the universe, the final authority and overlord of society who has power over life and death."⁵ Since God is believed to be the great one, the Ngunis do not see God in a close personal relationship--like father and son. The normal aspects of religious experience with God--like God speaking, commanding, and blessing His people--are connected with the ancestral spirits.

The ancestors are part of the clan that have passed away from this earth to the other world to be "elder brothers of the living at the house of God",⁶ as Pobee puts it. However, Willoughby points out that it is not every member of the family that becomes an ancestor at the adult age.⁷ While Mbiti states that every member of the family joins the ancestors after death.⁸ I partly agree with both ideas, for when pleading for help from the ancestors, the Bantu family through the adult member recognized as head, addresses the adult

⁵John S. Pobee, Toward an African Theology (Nashville: Abingdon Press, 1979) 46.

⁶Ibid.

⁷William C. Willoughby, The Soul of the Bantu (New York: Doubleday Doran, 1928) 6.

⁸John S. Mbiti, African Religion and Philosophy (New York: Praeger, 1969) 83.

members of the ancestors. While on the other hand, when any member of the family dies, he/she is said to be joining the family of the ancestors.

Africans believe that the ancestral spirits get extra power through release from this life. Then ancestors readily use this power to assist those of their lineage who pay respect to them. Communication with the ancestors is remarkable during the various rites of passage; birth, puberty, marriage, and death; or at other times of crisis like the loss of employment, barrenness, and also during other family or clan celebrations. During this ritual, a beast (goat, cow, or chicken) is slaughtered, and the ancestors are called upon to participate and to bless the people.

Human relationships are the pivot of the intercourse of humans with the ancestral spirits. "Illness, barrenness, drought, or any other adverse 'natural' phenomena are all ascribed to troubled human relationships, especially within the family, whether between its living members or between them and the ancestral spirits."⁹ Human relationships can be clearly understood and interpreted through the kinship system.

B. KINSHIP

Kinship and family play an important part in the Nguni linguistic groups. Mbiti points out that "it is kinship which

⁹Klaus Nurmberger, "The Sotho Notion of the Supreme Being and the Impact of the Christian Proclamation," Journal of Religion in Africa, VII:3 (1975) 175.

controls social relationships between people in a given community it governs marital customs and regulations, it determines the behaviour of one individual towards another."¹⁰ This kinship is reckoned through blood-relationship, betrothal, engagement, and marriage.

Thus, we find that the couple is related by blood and marriage to a wide group of kinsmen who intervene in and are of much influence upon their married life. These may include the brothers and sisters, uncles and aunts, mothers, fathers (this refers to fathers of the couple and their brothers) nephews and nieces--all members of the extended family. This close relationship is extended outside the family to include other members of the clan with the same surname, for instance all those with the same surname Mkhize are related, and thus cannot intermarry. The members of the kinship act as a strong support for the couple, and in case of misunderstanding, they may help to settle the dispute by counseling the couple or, at times, acting as arbitrators. Ruth Levin points out that at times, "The interference of relatives is alleged to cause much friction between the spouses. The husband's relatives, particularly his mother, are said, for example, to cause ill-feeling by constantly complaining that the wife is inefficient and lazy. . . ."¹¹

In such a case where the mother-in-law is negatively oriented towards her daughter-in-law, married life becomes

¹⁰Mbiti, 104.

¹¹Ruth Levin, "Marriage in Langa Native Location" (M.A. Thesis, University of Cape Town, 1947) 67.

difficult for the couple, particularly for the wife who is expected to follow the wishes of the mother-in-law.

C. THE FAMILY

In Zulu traditional life the family does not only mean parents and children, but it also includes grandparents, uncles, aunts, brothers, and sisters with their own children. This extended family also includes the departed, who--as already stated--still affect the lives of the living.

The family within the Nguni language groups is patriarchal. The man is the accepted head of the family. The rights of the family come through him or any senior male member of the family. "In the Zulu family, the father. . .is respected and feared and his commands obeyed."¹² On the other hand, the mother, though respected, too, does not have the same power as the father. Frequently within the family, the mother tells children to behave or else she will tell the father, who is the chief disciplinarian of the family. In homes where the father is away from home most of the time, as the case with migrant workers, his brothers take the responsibility of discipline. All the brothers of the father stand to the family in the relationship to the father. They are called 'father' and must be treated as such.¹³ The elder brother of the father is treated with great respect. In case

¹²Eileen J. Krige, The Social System of the Zulus (Pietermaritzburg: Shuter & Shuter, 1962) 24.

¹³Ibid., 25.

of the death of his younger brothers, the elder brothers takes the responsibility of caring for the rights of the family.

Thus we see that legally, according to laws of the country, and culturally, the mother, a woman, is a minor. She falls under the man. Within the urban situation, where the extended family is much relaxed, more women have reacted against this lower status within the family. This, at times, brings family conflicts, particularly where the husband is still attached to the customs.

D. THE SELF-CONCEPTION WITHIN THE BLACK SOCIETY

Within the black social system the self is conceived as coming into being as a consequence of the group's being. The African world now suggests that "I am because we are, and because we are, therefore I am."¹⁴ This points out that the individual does not exist alone but only corporately. A person owes his/her existence to other people. Within the group or family, the individual becomes conscious of his/her own being, duties, privileges, and responsibilities towards himself/herself and towards other people.¹⁵ When a person suffers or meets any crises he/she does not suffer alone but with the corporate group, and when he rejoices he rejoices not alone, but with one's kinsmen, ones neighbours, and one's relatives.

African philosophical tradition does not put heavy emphasis on the individual person. One's being is the group's

¹⁴Mbiti, 109.

¹⁵Ibid., 27.

being, and one's self is the self of one's people. One's being is the "we" instead of "I". One's identity is therefore always an extended identity or extended self.¹⁶

We see this clearly shown when a person greets another person within the Zulu community. He/she says NINJANI, equivalent to "How are you?" but the "you" is in the plural, implying "How are you together with your family?" The greeted person replies SIYAPHILA, meaning, "We are in good health." This includes all members of the household or extended family.

Further, the Zulus have an idiom which says, UMUNTU NGUMUNTU NGABANTU, meaning that "One is only human through others, with others and for others." The human being cannot live of him/herself, by him/herself, or for him/herself. He or she comes from a group, exists within groups and dies physically in order to live in the community of the departed with his/her ancestors.¹⁷ It is important to note here that the individual, whether male or female, sees him/herself existing corporately and depending on the corporate group. It is this group--his/her family, kinsmen, clan--that helps incorporation (passage) from one developmental stage to another.

One may ask, "Is there individuality within the black society?" In terms of making an individual decision and

¹⁶W.W. Nobles, "African Philosophy Foundations of Black Psychology," in Reginald L. Jones (ed.) Black Psychology (New York: Harper & Row, 1972) 24-25.

¹⁷Allen Aubrey Boesak, "Coming out of Wilderness," in Sergio Torres and Virginia Fabella (eds.) The Emergent Gospel (New York: Orbis Books, 1976) 93.

carrying it out on one's own, then I would say there is no individuality. However, Jordan Ngubane¹⁸ points out that the person is a self-defining value, and within the Zulu society we say UMUNTU HGUMUNTU, meaning "the person is human and it is the person who knows best the workings of his body." It is the duty of the society in which the person lives "to create, to regulate and perpetuate a social order in which the person could realize the promise of being human and the glory of being a self-defining value."¹⁹ The ability to define oneself comes from the person's contact with the social cluster, and it is within this group that the person can define him/herself. Further Ngubane states that the Zulu view of the person as human, meaning that "to be human is to have a many-sided mind."²⁰ Here he means that a person remains human whether he/she reaches heights of excellence or goes down to a state of degradation. Thus, the Zulus also say "UMUNTU AKALAHLWA", meaning that "the person is never so evil that he is beyond redemption."²¹

Within the social group, then, the person has a unique place and is expected to play his/her part within this group.

F. THE CONCEPT OF MARRIAGE WITHIN THE BLACK SOCIETY

Within the Nguni linguistic group, marriage has been taken as a sacred duty which has to be carried out by each

¹⁸Jordan K. Ngubane, Conflict of Minds (New York: Books in Focus, 1979) 78.

¹⁹Ibid. ²⁰Ibid., 78-79. ²¹Ibid., 79.

and every normal member of society. Inability to marry means stopping the flow of life through the individual and thus reducing mankind upon the earth.²² Marriage is taken by Nguni as a means of survival. Mbiti states "through marriage and childbearing, human life is preserved, propagated, and perpetuated. Through these, life is also deepened vertically and spread horizontally."²³ Vertically means that by marriage the living are linked with God and the departed, and horizontally that marriage brings people together. So within the Ngunis, in each and every family everything is done to make people think of getting married.

Marriage is taken also as a rite of passage for the man and the woman, as they are transferred from the group of "unmarrieds" to the "married" group. For the girl, it is also moving from her family to that of her husband. This involves a number of separation and incorporation rites. This includes the "wearing of the veil, seclusion of the girl during the greater part of the marriage ceremonies, her quiet and restrained behaviour."²⁴ This is accompanied by the ritual of slaughtering the beasts (usually a goat or ox) in each family--on the girl's side when she leaves her home, and on the boy's side when she is incorporated into her husband's family.

²²John S. Mbiti, Introduction to African Religion (New York: Preager, 1975), 98.

²³Ibid., 100.

²⁴Krige, 120.

By marriage, the man and the woman gain a status in the community. The person is recognized as a full-grown person when he or she is married and has children. This belief tends to oppress single and childless people, who may feel not fully accepted by their community. Unmarried adults are treated as less than full grown adults.

Marriage tends to be oppressive on the girl's family, since she is expected to leave her family and join her husband's family. Eileen Krige points out that the Zulus believe that this loss and incorporation affects the equilibrium between the two groups, and some actions and reactions are performed between the two groups in order to bring about a feeling of friendship and stability.²⁵ This is done through the giving out of LOBOLO--usually known as brideswealth; bridesprice.

F. WHAT IS LOBOLO?

Traditionally, LOBOLO meant the cattle passed by the boy's family to that of the girl's when marriage negotiations have been initiated. Though nowadays it can be given as money, LOBOLO does not have a function of payment of a price.²⁶ The LOBOLO is a means of establishing a recognized relationship between the two families. In actual fact, the bridegroom's family is publicly thanking the bride's family

²⁵Ibid., 20.

²⁶Aylward Shorter, African Culture and the Christian Church (New York: Orbis Books, 1974) 169.

for giving them the bride, who is to be the mother of her husband's children. Usually within the customary marriage, the LOBOLO is taken as a legal bond of marriage.²⁷ Shropshire points out that we should not think more of the legalistic sense, for within the African culture the brideswealth's contract is a friendly one, and it is not individualistic, but it involves many relatives.²⁸

I should point out also that the LOBOLO has both the psychological and sociological significance. Both families take pride in the issue of the LOBOLO. To the girl's family, this is an assurance that the bridegroom is capable of taking care of their daughter. The girl takes pride in and respects her fiancée for showing this responsibility. Ruth Levin states that LOBOLO was/is of sociological significance in that "it was a link binding the two families and the bond of union which operated to stabilize the union."²⁹ It raised interest in marriage on both sides and guaranteed a good relationship between the spouses.

However, with the introduction of money as a medium of LOBOLO, nowadays, the function of LOBOLO has been taken as purchase and sale. Some fathers, acting individually, demand exorbitant prices for their girls, pointing to their time and efforts in bringing up the girls. This, in turn, results in the boy's family, also expecting a lot from the

²⁷Ibid, p. 37.

²⁸D.W.T. Shropshire, Primitive Marriage and European Law (London: S.P.C.K., 1946) 78.

²⁹Levin, 58.

girl, because they have paid a lot of money. This may end up, not only in poor interpersonal relationships between the families, but also may affect the couple's marriage relationship. As Aylward Shorter puts it, "High LOBOLO, although flattering to the bride, may also lead to the husband treating her as a chattel."³⁰

Regardless of some ill-feelings about LOBOLO, most blacks still see LOBOLO as part and parcel of marriage. Some people say "it is our custom", while others feel that it is a compensation for the girl's family. Some of Ruth Levin's informants pointed out that the girl for whom LOBOLO has not been paid is not valued by her husband, and she has no status in her new home, and thus is not respected by the community.³¹

As I see it, it is not for a pastor or church to stop the LOBOLO, but to help people look at it in terms of its oppressiveness towards the couple and in terms of being a block to growth in the marriage relationships. Originally, as I have stated above, LOBOLO was meant to be communal; not for a particular person, e.g. not for the father to use as he pleases. Further, LOBOLO was/is taken as part of the gift exchange between the families who are establishing a relationship. So, the girl's family, in return, had to give something. This material gift exchange is meant to be followed by arrangement of long established personal relationships which may involve the two families being helped by the couple, which now occupy the link position for the two

³⁰Shorter, 171.

³¹Levin, 59.

families. I see the work of the Pastoral Counselor being to see that this communal dimension and the exchange of friendship is maintained. The pastor may make people aware that payment of high LOBOLO may affect not only the relationship of the two families, but it may also affect that of the couple who will struggle permanently.

G. THE MARRIAGE RELATIONSHIP

I have already mentioned that the giving of LOBOLO and other gifts establish a close relationship between the relatives of the husband and those of the wife. Marriage in the African view is not an affair between the couple only, but between those two people together with their families and relatives. This comes out of the African philosophy that a person does not exist all by him/herself: he or she exists because of the existence of other people. This means, then, that through marriage, many relationships are established, and the couple are very much in the public eye.³²

1. Relationship Within the Household

After the wedding celebration, the woman is expected to move into her husband's father's place and live there for at least a year. After this time, the couple could move to an independent household, which may be far from the husband's place. The household consists of the husband, wife, and children, and, in most cases, there can be relatives living

³²Mbiti, Introduction, 102.

with this nuclear family. This household within the black culture is part of the extended family system. Even though the couple may be living far from the husband's family, they are aware of their responsibility to the family. Even though the husband is the head of the family and is expected to take care of his family's needs like food, clothing and shelter for all its members, he does this on behalf of the extended family, whose head is his father. The latter, being the figurehead of the members of the family, both living and dead. Husband's failure to act responsibly within the household affects the relationship, not only of the nuclear family, but also the extended family.

2. Relations Between Husband and Wife

As noted above, marriage involves two people in a dynamic intimate relationship that will involve continual adaptation and adjustment to each other as they grow and develop. Marriage is a partnership, which puts various obligations and duties upon the husband and wife. "In traditional African society, marriage is mainly for procreation, which is a means of continuing the family."³³ The primary responsibility of the woman is to bear children and to be their mother.

Kisembo states, "The woman. . .does not exist in her own right for her own sake. She exists first of all as mother of her husband's children."³⁴ The children, then, are the

³³Levin, 69.

³⁴Benezeri Kisembo, Mageso Laurenti and Aylward Shorter, African Christian Marriage (London: Chapman, 1977) 96.

pivot for relations between the husband and the wife. The presence of children brightens the relationship, and childlessness affects the relationship. Within the traditional Nguni marriage, the man takes the initiative and leadership in interaction. Even the sexual relationship has to be initiated by the man.

Patrick Whooley³⁵ made a study of marital relationships among the Nguni-Xhose group. He found out that the wife's first duty is to respect her husband and his people. To carry out this, she had to follow a number of restrictions. She had to wear a particular dress and cover her head, particularly when she is in the midst of her in-laws. She is expected not to call her husband or father-in-law by their first names.³⁶ She is always to be in the midst of other women.

On the other hand, the man is expected to mix more with other men. It is disrespectful of his wife to be with her too much or with other women of the homestead. The man has to be in the company of other men his age.

I should point out that the position of the African women changes. Outside the homestead, when she is with her elders, she is more an "adult child." But when she is within her household, she is the mistress and is a partner and a supporter of her husband.³⁷ She has a say in the affairs of

³⁵Patrick Whooley, quoted in *ibid.*, 99.

³⁶She may call her husband by the second name or when they have children she will say "father-of---" while she will address the Father-in-law with Father.

³⁷Kisembo, Laurenti and Shorter, 101.

her family. In most cases, she can change or moderate her husband's suggestions.

Within the African traditional society, women had not been treated as things to be used, as Shropshire points out that "women had a qualitative and proportionate equality with men." On the other hand, Shropshire adds that women have not "the quantitative and material equality founded on the material associations of perishable economic interests which are desired chiefly as fundamental bases of marriage at the present time."³⁸

It is true that in traditional African life, women were not treated as things, but the established sex roles left women as second to men in status. Patrick Whooley,³⁹ in his research among those speaking Ngunis, sees no possibility of equality in the traditional African marriages because of these set sex roles and sex lines, which must not be crossed. At no time and at no age may a male undertake a female role or participate in jobs set aside for women." Socially, women were also expected to sit separately.

However, nowadays, the fact that more women are educated and are economically effective within and outside the home, and even earning more income than men, challenges men's status. Martin Perkins,⁴⁰ in his research about Christianity

³⁸Shropshire, 74.

³⁹Whooley, 101.

⁴⁰Martin Perkins, Christianity and Marriage in Soweto, cited by Kitembo, Laurenti and Shorter, 101.

and Marriage in Soweto, South Africa, found out that in addition to the known factors affecting marriage relationships such as "infertility of the wife, incompatibility, adultery of the wife, and illness. The liberation of women today threatens to change the traditionally accepted role of explicit male dominance in the home. In my parish ministry I found that this was bringing conflict within young adult married couples. Men caught up in wishing to have their wives become co-breadwinners, and also having them recognize this traditional role of caring for the home and the children. This tends to be unfair to the women.

3. Relations Between Parents and Children

As I have already stated, the main purpose of marriage is to transmit life. Within traditional African life and sharing of life are universal values--to live meant to transmit life. This is shown, not just by procreation of children, but also by living positively. Having a large family was a matter of pride for both parents, while childlessness was and is still considered as a very unfortunate thing. Woman's failure to produce children was regarded with scorn and contempt by some people, others felt sympathy towards her.

Thus every effort is made to help the women to conceive, like appealing to God through sacrifice to ancestors or sending the women to medicine men for the "treatment". If these efforts fail to bring about conception, the man is usually encouraged by his extended family to take another wife.

Usually this is done with the first wife's approval. Where there is disagreement, the man may disregard the wife's feelings and carry on taking another wife. (I will later look at the institution of polygamy.) In case of impotence, the man cannot take the second wife. Here we see the unfairness of the black society towards women. Actually, they are usually blamed for sterility, even when the problem is with the man.

Further, traditionally the care of the children, from birth to adolescence, is mainly the responsibility of the woman. The man was available to discuss matters concerning children.

The father kept the discipline of the home. Nowadays, the father is usually away at the place of employment. Thus, the mother carries the whole burden of children when the father works far from home. Within the extended family, it was also the responsibility of the whole community to educate the children, who, at times, stayed with different categories of relatives at different stages of their upbringing.⁴¹

Nowadays, the allegiance to the extended family, is breaking down, and the care of children becomes the sole responsibility of the mother and father. These may share the task of helping the children fit into a more complex society. This brings problems when both parents are working. Parents rely on the assistance they get from schools and day care centers. The latter are not enough to cope with the growing number of working parents. Thus, some mothers are forced,

⁴¹Kisembo, Laurenti and Shorter, 202.

against their wishes, to forget being co-breadwinners and to remain full time housewives. Some of these career-oriented women become frustrated by this, and end up engaging baby-sitters. Even then, these women have a hard time splitting their attention between home and career.

H. FORMS OF MARRIAGE

Within South Africa, blacks can choose to enter into different forms of marriage that may be monogamous or polygamous. There is the statute marriage under which there is civil marriage and Christian marriage, which are both monogamous. We have also the customary marriage legally known as customary union, which is open to both monogamous or polygamous marriage.

In South Africa the statutory and customary concepts of marriage tend to contrast, and the pastoral counselors have tended to prefer the former. In this sub-section I will look at these forms.

1. The Statutory Marriage

Couples entering into the form of marriage have to sign a contract. For this contract to be valid, it has to take place at a specific moment in time. For instance, for a Christian marriage, to be legal, it must take place in the church or the vestry office and between the hours of six in the morning and six in the afternoon. The contract involves a formal ceremony or registration and is concerned with the

effect of validity. There has to be a free consent of each partner, and they have to agree to the monogamous nature of the marriage.⁴²

Civil marriage is the statutory marriage that takes place within the magistrate's office. Usually the magistrate or any designated official marriage officer officiates. These are more individualistic and private in that only the couple,⁴³ two witnesses, and the guardian of the girl are expected to be present. This nature of civil marriage makes it not very popular with the blacks. They are more inclined towards community-oriented marriage, accompanied by a ceremonial ritual.

However, some blacks, who have nothing to do with the church and would like to have a private marriage without interference from parents and friends, have preferred the civil marriage. In certain cases where the girl's father requires exorbitant LOBOLO, and the couple feel they cannot wait any longer for more money to come in, end up by marrying in court without the families' knowledge.⁴⁴ These are rare cases, as most blacks would favour a marriage that is blessed by the presence of the relatives, friends and the community. Ruth Levin points out that, "It is only a minority, the younger generation, who actually commend the court marriage on the grounds that it avoids all the formalities which the other forms of marriage prescribe, and that it is quicker and less

⁴²Ibid., 7.

⁴³Levin, 44.

⁴⁴Ibid., 44.

troublesome."⁴⁵ Some churches try to discourage their members from getting married by civil marriage. For the Roman Catholics and Episcopalians marriage is recognized as a sacrament which has to be carried out by the church. However, when couples choose civil marriage, these churches encourage them to receive the blessing of their marriage in church.

2. Christian Marriage

Legally, Christian marriage falls together with the civil marriage under the statutory marriage. Like the civil marriage, Christian marriage is a contract between two partners that have freely consented to marry. Christian marriage emphasizes both the indissolubility and the monogamous nature of marriage. The couple makes a free personal agreement that their marriage is for life and that the couple would not enter into another marriage contract while the other spouse is living. The church sees marriage as a permanent commitment, binding the couple to each other, to their children, and to God who is the source of conjugal love. I will look further into the theological aspects of marriage in the next chapter.

The Christian marriage can be solemnized by any minister of religion. "The law allows a minister of religion to hold an 'unofficial' religious marriage ceremony, provided it does not purport to effect a marriage, the validity of which is recognized under the law of the land."⁴⁶ A legally

⁴⁵Ibid., 45. ⁴⁶Kisembo, Laurenti and Shorter, 8.

recognized Christian marriage has to be solemnized and registered by a minister of religion who is designated a marriage officer by the statute law. Each designated religious marriage officer has to marry couples within one racial group, or else he will need a special permit to marry couples of other racial groups. Another aspect of the statute law is the prohibition of inter-racial marriages.

Unlike the rest of Africa, urban South Africa has a high rate of church marriages. Adrian Hastings⁴⁷ believes the cause to be, first, a greater breakdown of customary ceremonies, and second, because a marriage certificate is useful in obtaining basic amenities in town. While Martin Perkins sees the increase in church marriages, not because of the breakdown of customary marriage, but because "there is a dialectical interchange between a variety of elements, and individuals operate with church marriage, civil marriage, and customary marriage systems at different moments, depending upon a given set of interpersonal relationships--or a given social context."⁴⁸

I agree with Martin Perkin's view. Some young couples I married in church were drawn to Christian Marriage because one of them was a Christian who wanted to follow what the parents liked. Others were drawn by the ceremony and liturgy of the church, and others came because I was the only marriage officer around the place, and they wished to have a religious ceremony. Others who had nothing to do with religion would

⁴⁷Ibid., 13.

⁴⁸Ibid., 14.

prefer either a civil marriage or a customary marriage.

3. Customary Marriage

Customary marriage, also known as customary union, is "the association of a man and a woman in a conjugal relationship, according to native law and custom where neither the man nor the woman is party to a subsisting marriage."⁴⁹ The customary marriages are not solemnized by the churches and are automatically dissolved when the parties enter upon civil or Christian marriage. Customary marriage is a process that involves various rituals and exchanges that may not be restricted to a particular moment in time or to a single ceremony. It is usually open to being polygamous, and is more concerned with relationships between persons and groups.⁵⁰ The Lobold plays an important part in making this marriage a "legally accepted contract" by the community.

It is important to note that, in whatever form the marriage will take, most African marriages involve not just two individuals who want to get married, but two familial communities. Each spouse relies on the moral and material support of his/her family community members. Negotiations for marriage are carried out by the representatives of the man's family with the girl's father and male relatives of the woman's family. The culmination of these negotiations is marriage, which signifies the establishment of a relationship between the two families.

⁴⁹Levin, 43. ⁵⁰Kisembo, Laurenti and Shorter, 7.

4. Polygamous Marriage

As I have already pointed out, the customary marriage is open to being a polygamous marriage. This form of marriage may mean a union between a single husband and two or more wives--known as polygamy. It may also refer to a union between one wife and several husbands--known as polyandry. Usually within the Nguni-linguistic group, when one speaks of polygamy, one refers only to polygamy.

I should note that "polygamy was and is a tendency, but it is not of the essence of African traditional practice."⁵¹ Within the traditional black community, there would be a number of people married by customary union who had no intention of being polygamists. Pobee points out that to some Africans polygamy has no security and peace. It puts a psychological strain on the man, as his integrity and honesty are tested to the extreme. It has also a financial strain and tends not to be fair to all people concerned, particularly women⁵² and children.

However, polygamy has been taken in the context of the need for children and for the continuation of the family tradition. "If the first wife has no children, or only daughters, it follows that a rich husband will add another wife, partly to cure the immediate concern for childlessness, and partly to remove the shame and anxiety of apparent unproductivity."⁵³ Here, polygamy is justified as "helping to

⁵¹Pobee, 35. ⁵²Ibid. ⁵³Mbiti, African Religion, 142.

stabilize the institution of marriage and to integrate the family with society."⁵⁴ Mbiti points out that polygamy also raises the social status of the family concerned, as it is instilled in the minds of African people that a big family earns the head great respect in the eye of the community."⁵⁵

Patrick Whooley,⁵⁶ in his research in Ciskei, South Africa, found that within the last thirty years there have been few cases of polygamy. He found mainly older people. There are several causes for the reduction of polygamy. First, the church, with its teaching on monogamous marriage has affected the greater number of African communities. The socio-economic pressures have had an impact, also. For a man to have more than one wife means he has to have money in cattle, to pay for his extra wife; additional lobolo and tax. The man has to have more land for the wives to till. The administration in the township does not provide for a man with two wives.

More women have been through higher education and have become career or professional women. Most of these women though still accepting their secondary role within the patriarchal culture, do not accept polygamy. These women see polygamy as irreconcilable with their need to be independent persons who play an independent role in society. As Christians also, they do not accept polygamy.

⁵⁴Kisembo, Laurenti and Shorter, 63.

⁵⁵Mbiti, African Religion, 142.

⁵⁶Whooley, 64.

However, we must point out that the above quoted reasons have not been able to wipe out polygamy within the black community in South Africa. In the ten year parish experience the author has been able to minister to about ten polygamous marriages. These were just a fraction of the polygamous marriages in the black society.

Kisembo, Magesa, and Shorter, give what Adrian Hastings sees as the four basic positions that have been taken by Christians towards polygamy. First, the church has regarded polygamy simply as a sin, comparable with adultery. Second, most Christian pastors have looked at polygamy as an, "inferior form of marriage, sinful where it is the custom, but always unacceptable for Christians". Third, Hastings, himself, believes that, "polygamy is a form of marriage less satisfactory than monogamy" as it cannot do justice to the full spirit of Christian marriage. He points, out, however, that it could be tolerated, but at the same time be undermined by promoting the superior school of monogamy. Fourthly the position put forward by Eugene Hickman is that polygamy is one form of marriage, and monogamy is another. Both these are appropriate in different societies. He then pleads for the toleration of polygamy where it is practiced.

Kisembo, Magesa, and Shorter finally take the position that "both monogamy and polygamy are manifestations of the reality of marriage as created by God, but that in monogamy this reality appears within a more intense relationship. Insofar as the husband and wife relationship develops into a

real companionship, so polygamy becomes correspondingly less tolerable and the Christian understanding of marriage is a call to this ever-deepening unending process of sharing that leads those who embrace it eventually into the abyss of God's own infinitive love."⁵⁷

In agreeing with the above statement, the writer would like also to note what Siggibo Dwane has stated about polygamy. He sees polygamy, like monogamy, as a relationship of love that is founded on the mutual attraction between man and woman. Like monogamy polygamy is also a permanent, life-long relationship which could be taken as sacramental, an effectual sign of God's covenant love.⁵⁸

The writer sees Dwane's positive affirmation of polygamy--as seen in the first and the second positions quoted above, that is, "polygamy is sinful"--and that--"polygamy is a form of marriage less satisfactory than monogamy."

However, nowadays, educated and emancipated women see polygamy as oppressive to them, as it does not allow the same freedom of sexual activity to women as it does to men. In agreeing to this, the writer would further add that a man would find it difficult to equally satisfy two or more women within the polygamous marriage. However, pastoral counselors should not judge or condemn the existing polygamous marriage. Marriage counselors should help these people involved in their communication and understanding of forces that are existing within such a relationship. The polygamous mentality

⁵⁷ Kisembo, Laurenti and Shorter, 82. ⁵⁸ Ibid., 82-84.

demands that a wife be absolutely faithful to her husband, but it allows the husband to court an unlimited number of other women with the view to marriage.⁵⁹ On the other hand a woman's involvement with other men is taken as prostitution, and is abhorred by the society. Further, the more emancipated and educated women need husbands who can be partners and companions.

I. ASSESSMENT AND CONCLUSION

This chapter has been looking at the socio-cultural factors within the black context. The issues that were dealt with are of prime importance for the marriage counselor's understanding of the forces existing within the black couple's marriage relationship.

The writer began with a glimpse of the African World view, and pointed out that it was basically religious. Within this world-view life is regarded as sacred and it must not be treated cheaply and be played with. Life is regarded as a whole. The African world-view does not separate life into politics, religion, morality, culture and recreation.

Another important factor within the African world-view is the conception of time. The African concept of time is based on events or happenings of the past and present. To live for the distant future is less important, than to be for here and now. The present is the most important concern of the African religious activities and beliefs. The present

⁵⁹Ibid., 77.

time is greatly influenced by the past events. Thus, married couples would be affected by past events in their lives or lives of their families.

The black socio-cultural milieu has a communal dimension that emphasizes unity and solidarity.⁶⁰ This comes out of the deep sense of kinship which controls social relationships between persons in society. It also defines the role of the individual within the various groups. The communal dimensions does away with negative individualism. It makes every person his or her brother's or sister's keeper. Thus within an extended family, the individual is secure because members of the family accept him/her as a contributing member and have an obligation to help and protect one another. "They share the common goods and property, and they take the responsibility collectively."⁶¹

Within the kinship or extended family, the individual is expected to play a positive role. Usually failure to play a positive role does not necessarily make a person an outcast, for a person is not easily dispensed with, or thrown out of the life of the group. There is always a hope that a person would change. For instance if the young person is at loggerheads with his/her parents, the person he forced out of the nucleus family but be accepted by the extended family who will act as the mediator between the person and the parents.

⁶⁰Bonganjalo Goba, "Towards a 'black' ecclesiology," Missionalia, IX:2 (August 1981)

⁶¹Peter D. Sarpong, "African Values that Enrich Family Life," Journal of World Mission, XXI:4 (Winter 1980-81)

The African family extends to both the living and the dead. All are taken to be interested in the affairs of the married couple. The head of the family, usually the male figure, is supposed to be the basis of the unity of the family, and thus has to be highly respected. He leads the family on behalf of the elders--ancestors.

The writer believes, in agreement with Deotis Roberts, "that this type of consciousness and deep sense of kinship should be encouraged and cultivated: The experience of belongingness of a people who are oppressed by racism leads to health, sanity and wholeness."⁶²

The rich relationships found within the kinship are "both the place and the power of growth"⁶³ and liberation. These relationships within the communal oriented black society can be used by the black parish pastors, using the growth approach "to mobilize the power of ordinary people to help each other through mutual ministry."⁶⁴

The unfortunate part is that the church has tended to divide these relationships into Christians and non-Christians. The latter are cast out from the company of the former, or the two groups are played against each other. This is seen in the Christian mission stations which were created to set apart the Christian families from the non-Christian families.

We have noted further that the black cultural context is patriarchal. It puts men into a dominating leadership

⁶²Deotis Roberts, Roots of a Black Future (Philadelphia: Westminster Press, 1980) 11.

⁶³Howard J. Clinebell, Jr., Growth Counseling for Marriage Enrichment (Philadelphia: Fortress Press, 1979)

⁶⁴*Ibid.*, 8.

role within the home and society. Within the family the wives become adult-children that are expected to be supportive to male leadership. However, the changing status of women seen mainly in the urban townships is challenging the dominant role of men. In the writer's parish experience there were young married couples who were having problems because men failed to see and accept the changed status of their women. These women were more educated and had professions or jobs that occupied their time during the day. Some of the women felt they needed husbands, not only as breadwinners, but also as partners and companions. They would have liked to have husbands as co-workers within the home--because they are also co-breadwinners.

However, we should note that some of the black women are claiming to be treated as women rather than demanding equal rights with men. Black culture expects men go out to work and support their families, while women are expected to be mothers and housekeepers. Some men fail to provide for their families because of the meager wages and lack of employment and frustrations within employment situations. The women of these men struggle, then, for basic human needs such as food, shelter, clothing, education for their children. Any marriage counseling that is liberating has to help couples to face and try to satisfy the basic human needs, and at the same time help the women find their own unique identity which will facilitate their growth.

Further, this chapter has explored some cultural factors like LOBOLO and POLYGAMY which are typical of the traditional black cultural situation. These have been seen on one hand as part and parcel of the black culture and may have positive values for the families. For instance a polygamous marriage may exist to cater for the need of children. On the other hand these factors may be misused, and they can become oppressive to family relationships and to women. For instance within certain families, LOBOLO, has not been just for the sealing of the relationship of the two families in marriage but it has also some implication that women are being bought, and thus they are to be used to satisfy men's needs. This implies that women are the property of men. This idea is not only contrary to the Biblical teaching that human beings are created in the image of God but also to the liberation theology ethic that states that human beings are born equal.

It is not within the scope of this project to explore further these cultural factors. It is my hope that these cultural factors, LOBOLO and POLYGAMY, will be looked at in detail in further research in the future. However, for this project these factors have to be taken into consideration by the counselor as she helps couples in their growth and liberation. For instance, within the pre-marital or marriage counseling the counselor could help couples look at how LOBOLO has facilitated or hindered their relationship. Where there are negative feelings aroused the counselor could help couples

to own these feelings avoid transferring these to other people. When the pastoral counselor gets in touch with persons in polygamous marriage, the counselor should be able to feel and to create a climate of acceptance of persons that respect their right to differ in marriage choice. This may free the persons to relate freely their feelings.

The pastoral counselor may have to look at the historical background of the couple to be able to see how the cultural factors enumerated in this chapter affect or facilitate growth and liberation within marriage.

Chapter IV

A THEOLOGY OF MARRIAGE

In the last two chapters I have looked at the socio-political and black soci-cultural context of South Africa. It is my contention that, though these are meant to facilitate growth, development and liberation, they have tended to be oppressive and to affect human relationships within marriage, family, and society. Any pastoral counselor working with people within this context has to take seriously this socio-political, cultural context, and any counseling must "arise from and respond to the context of oppression as it is reflected in our society."¹

Marriage counseling carried on within the church context is part of the Christian ministry. Thus, like the latter, marriage counseling has to be based on certain theological assumptions. Allen Boesak points out that "theology is never objective or neutral. It always presupposes and is influenced by certain interests."²

Thus, a theology of marriage within the context of South Africa should be influenced by oppression and the need for liberation. It should be related to the socio-cultural

¹Bonganjalo Goba, "Towards a 'Black' ecclesiology," Missionalia, IX: 2 (August 1981)

²Allen Aubrey Boesak, Farewell to Innocence (New York: Orbis Books, 1976) 105.

black context. The purpose of this chapter is to look first at the liberation theologies and particularly Latin American liberation theology, feminist theology and black theology. Secondly, I will deal with what I call liberating marriage theology.

A. LIBERATION THEOLOGY

Liberation theology is an umbrella term that is meant to cover all liberation theologies, which include Latin American Liberation Theology, Black Theology, Feminist Theology, and Chicano Theology. Robert McFee Brown states, "Liberation Theology attempts to see the world in terms of involvement with the underprivileged and oppressed and to find within the Christian Gospel both the analytic tools and the energizing power to work for radical change in the world."³

Liberation theology believes that liberation is not only part of the gospel, but it is absolutely the central part in the biblical testimony to the way God acts. James Cone puts it: "Christian Theology is never just a rational study of God's liberating activity in the world, His activity on behalf of the oppressed."⁴

Letty Russell⁵ points out that the liberation theologies share in at least three common perspectives: the

³Robert McAfee Brown, "Liberation Theology--Paralyzing Threat or Creative Challenge," in Gerald H. Anderson and C.V.P. Stransky, Mission Trends No. 4 (New York: Paulist Press, 1979) 4.

⁴James Cone, Black Theology of Liberation (Philadelphia: Lippincott, 1970) 20.

⁵Letty M. Russell, Human Liberation in a Feminist Perspective (Philadelphia: Westminster Press, 1976) 56-62.

biblical promise of liberation in both Old and New Testaments. God is pictured as a liberator who sets people free. They see the world as history. This means they think of the world, not just as a record of the past events, but also as a process of change from past to present to future. The third shared perspective is that salvation is seen as a social or communal event. The liberation theology is stressing "the longed-for eternal life as a quality of existence in the here and now."⁶ Liberation theology interprets the search for salvation as a journey toward freedom with others in the light of hope in God's promise."⁷

The three liberation theologies I will look at here deal with other areas that are important within human relationships in society--that is--classism, sexism, and racism.

1. Latin-American Liberation Theology

This liberation theology develops a struggle for national liberation. It aims at committing Christians to radical political and social change and to transforming society in order to form a new and humane world that will be concerned with the needs of the poor.

Gustavo Gutierrez has pointed out that "the theology of liberation attempts to reflect on the experience and meaning of the faith based on the commitment to do away with injustice and to build a new society. This theology must be verified by the practice of the commitment, by active, effective

⁶Ibid., 61.

⁷Ibid., 21.

participation in the struggle which the exploited classes have undertaken against the oppressors."⁸

Gutierrez sees salvation and liberation as inseparably connected. Liberation is the central theme in the Bible, as shown in God's acts, not only in the Exodus narrative, but also in the new Passover event of Christ. To Gutierrez, liberation has three distinct levels of meaning. First, there is the socio-political liberation. The liberation of Israel from Egypt is not just a spiritual liberation, but a political action. It is a breaking away from a situation of oppression and suffering and the beginning of the construction of a just and fraternal society. Liberation theology in Latin America addresses the aspirations of the oppressed peoples and social classes.⁹

Second, Gutierrez sees liberation as a historical process of humanization and self-realization. He states, "Biblical faith is, above all, faith in God who reveals himself through historical events, a God who saves in history."¹⁰ Gutierrez sees history as one and is connected with salvation, which God showed when he identified himself through the incarnation of Jesus. The mission of the church is not to set Christ in opposition to the world, and its history but to put Christ in the world's history. Salvation covers all humanity and the whole person. "The liberating action of Christ. . . is at the heart of the historical current

⁸Gustavo Gutierrez, A Theology of Liberation (New York: Orbis Books, 1973) 307.

⁹Ibid., 154ff.

¹⁰Ibid., 154.

of humanity in the struggle for a just society and is in its own right very much a part of salvation history."¹¹

Third, Gutierrez understands liberation as release from sin and admission to communion with God. Liberation is a gift offered to us by Christ. By His death and resurrection He redeems humanity from sin. Gutierrez points out that, ". . .in the liberation approach sin is not considered as an individual, private, or merely interior reality. . .sin is regarded as a social, historical fact, the absence of brotherhood and love in relationships among men, the breach of friendships with God and with others. . ."¹² He further states, "Sin occurs in the negation of men as a brother in oppressive structures established for the benefit of the few and for the exploitation of peoples, races, and social classes. Sin demands a radical liberation, but this necessarily includes a liberation of a political nature."¹³ Further, Gutierrez points out that the historical and political liberating event which he proposes is the outgrowth of the idea of the kingdom, which is a salvific event; not the coming of the kingdom.

Latin American liberation theology is not just for overcoming economic, social, and political dependence, but also wants "to see the becoming of mankind as a process of the emancipation of men in history."¹⁴

¹¹Ibid., 168.

¹²Ibid., 175.

¹³Gustavo Gutierrez, "The hope of Liberation," in Anderson and Stransky, 66.

¹⁴Gutierrez, Theology of Liberation, 9.

Paulo Freire, points out that liberation has to be taken by "the oppressed who must see themselves as men (persons) engaged in ontological and historical vocation of becoming more fully human."¹⁵ He points out that the poor and oppressed (illiterates) would bring about a change, when they discover that they are subjects in the world and are to participate in the world, not just objects to be manipulated by fate and unseen powers. However, since the oppressed are still not conscious of themselves as subjects' they need conscientization, which Paulo Freire sees as an "ongoing process of learning to perceive social, economic, and political contradictions and to take action against the oppressive elements of reality."¹⁶ He sees no need in trying to integrate the oppressed into the oppressive structures, but "in transforming them so that the oppressed become beings for themselves."¹⁷

2. Feminist Theology

Like the Third World Liberation Theology, Feminist Theology is written out of an experience of oppression in society.¹⁸ Though women may be found in the different 'worlds' as both oppressed and oppressors, the feminists are nevertheless seeing themselves as oppressed within all male-dominated social structures.

¹⁵ Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1968) 51.

¹⁶ Ibid., 19.

¹⁷ Ibid., 61.

¹⁸ Russell, 21.

Feminist theologian, Rosemary Ruether, points out that women are the first and the oldest oppressed, subjugated people who must demand for themselves the human capacities of intellect, will, and autonomous creative consciousness that have been denied them.¹⁹ She sees the liberation of women as a difficult task that would need a radical re-shaping of the entire human society in a way that defines the very nature of work, family, and institutional expressions of social relations.²⁰ To achieve this change feminist theologians attack the social contradictions found in the church and society, and also aim for change within human beings, both women and men.

Mary Daly states that the patriarchal religion has served to perpetuate the lower status of women. The Christian theologians throughout history have associated the image of God with men. She points out that Karl Barth proclaimed that the woman is ontologically subordinate to a man as her head, which Dietrich Bonhoeffer, "insists that women should be subject to their husbands."²¹ Letty Russell, agreeing with Mary Daly, states, "Karl Barth's assertion that man and woman were created as co-human and yet that woman is always second in God's order of creation has to be challenged, if women are to assert their full co-humanity."²²

¹⁹Rosemary Ruether, Theology of Liberation (New York: Paulist Press, 1972) 126.

²⁰Ibid.

²¹Mary Daly, Beyond God the Father (Boston: Beacon Press, 1973) 3-6.

²²Russell, 165.

Mary Daly is of the opinion that the entire conceptual systems of theology and ethics, which are overtly and expressly oppressive to women, were developed under the conditions of patriarchy, and serve males in the interest of sexist society.²³

Rosemary Ruether affirms what the other feminist theologians have said when she points out:

"Traditional theological images of God as Father have been the sanctification of sexism and hierarchism precisely defining this relationship of God as Father to humanity in a domination-subordination model and by allowing ruling class males to identify themselves with this divine fatherhood in such a way as to establish themselves in the same kind of hierarchical relationship to women and lower classes."²⁴

So that we find in the Bible and theological writings the truth is put forward in the sexist language and images which are typical of the patriarchal-sexist society.

Feminists, theologians, therapists, counselors, etc., have as their goal the liberation of the church and its theology, the society and its institutions, and also individual human beings, both male and female. They are not merely after equal rights within the male-dominated church and society, but are also calling for a radical change of these institutions,²⁵ their institution, language, and history. At present, as Letty Russell puts it, the church presents

²³Daly, 4.

²⁴Rosemary Ruether, New Woman/New Earth (New York: Seabury Press, 1975) 65.

²⁵Elisabeth Schussler Fiorenza, "Feminist Theologies," in Anderson and Stransky, 196.

his-story, and it is high time that Christian tradition and theory has to be re-written so as to include her-story.²⁶

Mary Daly calls for a method of liberation that involves a "castrating of language and images that reflect and perpetuate the structures of the sexist world."²⁷

In looking at the image of God as Father, Rosemary Ruether²⁸ points out that according to the biblical records Jesus refused the title of "fatherhood or rabbi". He saw Himself as a servant (Matt. 23:8-11). He appealed to His disciples not to accept the titles "Father" or "Rabbi" or "Master" because these titles belong to God. Ruether states that Jesus refers to God as Father in such a way as to overthrow their hierarchical relationships of the rulers over the ruled.

On the other hand, Rosemary Ruether sees Jesus' emphasis on the service of men as meant to do away with the ruling-class concept of hierarchical power for men, and not to reinforce the image of women as servants. For instance, in the story of Mary and Martha (Luke 10:38-42) Jesus defends Mary's right to sit "at His feet", thus affirming Mary's refusal to be cast into a cultural role of being a server. Thus, Rosemary Ruether concludes:

"The ministry of the church is not to be modelled on hierarchies of lordship, but on the diakonia of men and servants, while women are freed from exclusive

²⁶Russell.

²⁷Daly, 9.

²⁸Ruether, New Woman/New Earth 65ff.

identification with the service role and called to join the circle of disciples as equal members."²⁹

The feminist theologians put forward a wholistic image of a person. They see the person as a unity between matter and spirit, mind and body. The feminist theology calls for an androgynous human person that will show the so-called male stereotype characterized by rationality, objectivity, aggressiveness, and also the feminine stereotype that is said to be emotional, passive and self-abnegated. Feminists consider men and women equal in their need to be helped and to become helpers.

3. Black Theology

Black Theology takes serious consideration of the black experience and the black situation. As Allen Boesak puts it:

"Black theology grapples with black suffering and black oppression. . .it believes that in Jesus Christ the total liberation has come."³⁰

The liberation brought by Jesus Christ has its basis in the Old Testament history of Israel. Here God revealed Himself as the liberator of His people beginning with the liberation of Israel from Pharoah's hands in Egypt. Thus Stanley Ntwasa states,

"God is freedom, God is the freedom made known in our history, God is the freedom fleetingly and incompletely known in our own experience."³¹

²⁹Ibid., 66.

³⁰Boesak, 9.

³¹Stanley Ntwasa, "Concepts of God in Black Theology," in Basil Moore (ed.) The Challenge of Black Theology in South Africa (Atlanta: John Knox Press, 1974) 27.

Ananias Mpunzi³² sees Black Theology as a theology of freedom. This freedom has two aspects--first, the individual freedom that allows a person to express his/her uniqueness as a created being of God. Second, there is also communal freedom that allows each person to experience acceptance as part of a group, tribe, or race.

Black Theology deals with a number of themes, but I would like to deal with only four of these: Love, True Humanity, Black Consciousness, and Black Power.

a. Love in Black Theology. Black theologians, like Allan Boesak and James Cone, point out that at the heart of God's saving act seen in liberation is God's love for God's people. In showing God's love for God's people, God takes the side of the oppressed. Allan Boesak states that "God's love is shown not just as a sentimentality but in concrete action of bringing about justice."³³

Boesak further points out that he agrees with Martin Luther King and Cone in that it is impossible to speak of God's love without relating it to justice and power.³⁴ Love is always love in righteousness. . .Speaking of God's love without His righteousness betrays an oppression-mindedness that Black Theology cannot tolerate.³⁵ This righteousness

³²Ananias Mpunzi, "Black Theology as Liberation Theology," in *ibid.*, 130.

³³Boesak, 1-6.

³⁴Allen Aubrey Boesak, "Coming in out of the Wilderness," in Sergio Torres and Virginia Fabella (eds.) The Emergent Gospel (New York: Obrin Books, 1976) 89.

³⁵Boesak, Farewell to Innocence, 1-6.

of God which is revealed in justice, is shown further through the liberation of the oppressed. God's love, righteousness, and justice become obvious in God's relation to human beings. This is demonstrated in the New Testament where Jesus, God's gift of love, purposely places himself in the prophetic tradition of preaching the liberation message, declaring Himself the fulfillment of Old Testament prophecy. Jesus, in His first sermon in Nazareth, declares that He is called to bring good news to the poor, to proclaim the liberty of the captives . . . to set the down-trodden free (Luke 4:18-19).

Boesak points out that when Jesus refers to the 'poor in spirit' and the righteousness that shall be given to them, He speaks of those who are down-trodden in society, and those who suffer from the power of injustice; those who look to God for their liberation.³⁶

In His whole ministry, Jesus puts this to practice as He identifies Himself with the needy e.g. feeding the five thousand, healing the sick.

b. Black Theology and True Humanity. Black Theology takes Christian love as the basis for the acceptance of true humanity. This true humanity is seen by Manas Buthelezi as based on the fact that a person has been created in the image of God. This means that human beings have special, unique relations with God.³⁷ God has made man (sic) His representative

³⁶Ibid.

³⁷Manas Buthelezi, "The Theological Meaning of True Humanity," in Moore, 94.

in the world over all creation (Gen. 2:7). In the Bible, a person is not only made aware of her/his special relationship with God, which makes her/him almost as God (Ps. 8), but is also reminded that humanity comes from the earth and shall return so that both sides of true humanity are revealed, characterized by beauty and power on one side and creatureliness and powerlessness on the other. Black Theology affirms the positive side of power and beauty. It takes the blackness that has been dispised as a special creation of God and accepts it as beautiful. Cone points out that Black Theology, by declaring "Black is beautiful", stresses the right of black people to be black and by so doing to participate in the image of God.³⁸ Cone sees the "Image of God" as more than rationality and divine human encounter. "In a world in which men (sic) are oppressed, the image is man in rebellion against structures oppression; it is man involved in the liberation struggle against forces of inhumanity."³⁹

The rebellion and liberation struggle is the discovery and affirmation of black person's humanity and a demand that the oppressor recognize the black person's humanity on the same basis as he recognizes his own.⁴⁰

c. Black Consciousness. True humanity cannot be maintained by black people within a dehumanizing situation. Blacks have to be aware of themselves, affirm themselves, and make decisions for their own future.⁴¹ This means blacks

³⁸Cone, 170. ³⁹Ibid. ⁴⁰Ruether, Theology of Liberation, 13.

⁴¹Boesak, "Coming Out," 86.

should be conscious of themselves and of the power they wield as individuals and as a group; socially, economically, and politically. This black consciousness makes black people accept themselves as children of God with a right to exist in this world. Black people find out that they are part of history and are responsible beings in their participation in this history.⁴² Thinking along, the black consciousness makes the black person see himself/herself as a being complete in her/himself and it also makes him/her less dependent and more free to express his/her personhood.⁴³

Deotis Roberts sees the task of Black Theology as being not only to provide an understanding of black self-awareness and black consciousness, but also "to be a helpful interpretation of the Christian faith to those who honestly seek to be true black selves and Christians at the same time."⁴⁴

The true black selves within the South African black situation has its basis in black culture and black religion. Thus the South African black theologians see Black Theology also including African Theology, which is expressed orally through sermons, prayer, conversation, and also symbolically through drama, rituals, and dance.

⁴² Allen Aubrey Boesak, "Liberation Theology in South Africa," in Kofi Appiah-Kubi and Sergio Torres, African Theology en Route (New York: Orbis Books, 1979) 170.

⁴³ Steve Biko, I Write What I Like (San Francisco: Harper & Row, 1978) 92.

⁴⁴ Deotis Roberts, Liberation and Reconciliation (Philadelphia: Westminster Press, 1952)

d. Black Power. I have noted that black-consciousness makes black people aware of their power. Manas Buthelezi has pointed out that

"the power God has given people is essential to human-ness. Being denied the sharing of power, therefore, means to be brought down to the level of sub-humanity . . . to be truly human is to have power. . ."45

Allan Boesak affirms this, and adds: "to have power is to be able to live according to God's plan, in accordance with one's own God-given humanity."46

Power received from God is liberating and creative and is to be used not just for personal gain, but has to be shared with others for their own good. Sharing power enables human beings to become the subject of their humanity, to take responsibility, to act responsibly and in their sharing to become aware of their own being and that of others.⁴⁷ The oppressed people need to "realize their power for their own development, but they do not 'need' the power to limit the development of others."⁴⁸ Further, for the blacks to move away from or to change the oppressed structures of their environment they have to be aware of their power and that of the structures. James Cone sees black power as not contrary to the gospel when it serves the liberation and the authentic humanity of black people.⁴⁹ In conclusion, Boesak states:

⁴⁵Manas Buthelezi quoted in Boesak, "Coming Out," 85.

⁴⁶Ibid.

⁴⁷Boesak, Farewell to Innocence, 51.

⁴⁸Jean Baker Miller, Toward a New Psychology of Women (Boston: Beacon Press, 1976) 117.

⁴⁹James Cone, Black Theology and Black Power (New York: Seabury Press, 1969)

"Inasmuch as black power serves the new humanity through liberation and the wholeness of life out of which flow justice, peace, reconciliation, and community, black power is God's work and an authentic Christian witness to God's presence in the world."⁵⁰

B. A LIBERATING THEOLOGY OF MARRIAGE

1. Marriage as Part of God's Creation

In Matthew, 19:2-9, and Mark, 10:2-12, Jesus draws our attention to the fact that marriage is part of God's plan in creation. The sexual difference between woman and man and their sexual encounter are put forward as part of the order of creation and God's plan.⁵¹ Thus Karl Barth states that;

"in obedience to God, man will be male or female. Sanctified by God's command, they must consciously, wholly and openly, affirm their sexuality, even, and especially, in their relationship if it is to be true encounter."⁵²

The sexual difference forms an important part of the created beings but, also, Genesis, 1:27 tells us that man and woman are created in the "Image of God". Men and women are given an equal status by God. Sexism has played down this equality, and Barth, himself, sees tasks of male and female being distinctive and diverse and not interchangeable.⁵³ Barth's idea has tended to be repressive to women, who end up by being given the roles defined by the patriarchal society, as the foremost theologians have pointed out.

⁵⁰Boesak, Farewell to Innocence.

⁵¹Walter Kasper, Theology of Marriage (New York: Seabury Press, 1980) 26.

⁵²Karl Barth, Church Dogmatics (Edinburgh: Clark, 1962) III/4, 26.

⁵³Ibid., III/4, 154.

A liberating theology of marriage has to stress the equal status of male and female. "For in Christ there is neither male or female" as Paul puts it, (Galatians, 3:38). Jesus emphasized not only sexual difference, but also the man-woman relationship as is shown in Genesis 2:24. "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."

This oneness in flesh reflects a very profound sharing between husband and wife.⁵⁴ In marriage, the man and woman belong to and are committed to each other in such a way that neither of them will easily break with the other. Kasper states that "it is only in togetherness that human existence can be fulfilled in the fully human sense."⁵⁵ Within this communion of life, the personality is generated not only through the procreation and the upbringing of children,⁵⁶ but also through the interaction that takes place within marriage.

2. Marriage as Part of God's Salvation

Marriage is not only the order of creation, but may also be taken as a part of God's redemption of humanity. Gustavo Gutierrez sees a link between God's saving act in Egypt and the creation. He states:

⁵⁴Benezeri Kitembo, Mageso Laurenti and Aylward Shorter, African Christian Marriage (London: Chapman, 1977) 21.

⁵⁵Kasper, 26.

⁵⁶Kitembo, Laurenti and Shorter, 21.

"The God who makes the cosmos from chaos is the same God who leads Israel from alienation to liberation."⁵⁷

While James Cone sees the story of Israel's liberation continued in the New Testament through Jesus Christ who proclaims that He has come to fulfill the law and the prophets.⁵⁸ The work of Christ then is not only a new creation, but it is also for liberation. In marriage, God is manifested in this unity as Creator-God and God of the covenant.⁵⁹ Love and faithfulness which exists between Creator-God and God's people Israel, and between Christ and His church (New Israel), is also an image or example of marriage. As the man and woman in love give themselves in marriage, they are a sign of the love and faithfulness of God-giveness in Jesus Christ and is made present in the church.⁶⁰ "This unity in love existing between God and human beings is made present as a sign in marriage,"⁶¹ and shows in the love that the couple has towards each other. This love relationship that is saving and liberating is not restricted only within marriage but may also be shown in any love relationship that exists between any person and his/her significant others. The love that brings about liberation within marriage has to be (a) personal, (b) faithful, (c) fruitful, and (d) justice.

⁵⁷Gutierrez, 158.

⁵⁸James Cone, God of the Oppressed (New York: Seabury Press, 1975) 72.

⁵⁹Barth, III/4, 242.

⁶⁰Kasper, 30.

⁶¹*Ibid.*, 34.

a. Personal love involves acceptance of the self and the other as created in the image of God. It is a means of making a person find human fulfillment when it involves accepting the other person's being and his/her other-ness. This means accepting the type of being the other person is and the background he/she comes from. "The essence of liberation is freedom to be and to become all that one has the God-given capacity to become."⁶² Freedom assumes responsibility for justice and righteousness in the fullest meaning of biblical themes.

Personal love that is liberating can give to the other his or her due and thus it "restores an equality in the relationship between external matter and the person."⁶³ This is the justice in love which also involves the man and woman accepting each other as partners and being willing to meet each other in the middle.⁶⁴

b. Fruitful love within the context of marriage is meant to be fruitful. It has to grow and bear fruit abundantly. This has tended to make some people restrict conjugal love only to biological satisfaction with an end of procreation. Some people would even point out that God commands that people should multiply and be fruitful, have many

⁶²Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 132.

⁶³Kasper, 16.

⁶⁴Charlotte Clinebell, Meet me in the Middle (New York: Harper & Row, 1979) 67.

children, (Gen. 1:28). Well, perhaps this could be accepted as an understanding of God's will in countries where many children die, and they have no problem of overpopulation. To the couple in begetting and bringing up children, in marriage, it is "contributing to the continued existence of society and ensuring the survival of mankind in the future."⁶⁵

On the other hand, in countries whose people are faced with the problem of overpopulation, it would not be in keeping with good stewardship of God's creation if the couple bears many children. The fruitfulness of marriage cannot be justified on the basis of biology, for human beings are also entrusted with responsibility for the welfare and fate of God's entire creation.⁶⁶ It should be remembered that in the ancient Hebrew sense the term fruitfulness takes the meaning of being imaginative, resourceful, creative and innovative. Being fruitful and to multiply carries meaning far beyond the biological meaning of the word (that is begetting children).

Fruitful love has not only to deal with the production of children, but it has also something to do with the quality of life that each person gives to the other and to the community. Jesus declared He came so that people should have life. . .in abundance. (John 10:10). Jesus showed this by being "a love-filled, growing person, so fully alive that those who touched him experienced healing and growth."⁶⁷

⁶⁵Kasper, 18. ⁶⁶Kisembo, Laurenti and Shorter, 172.

⁶⁷Howard Clinebell, 134.

Fruitful love within a marriage relationship should bring forth life and continued growth of both spouses.

c. Faithful love is concerned with liberation and has to be faithful. The commitment to faithfulness in marriage is essential. It is not meant to be a burden put on the shoulders of the two persons, restricting them in their freedom. But in actual fact, "It is a sublime way in which their freedom is realized, an existential expression of no longer being able to act differently."⁶⁸

Faithfulness in love liberates the persons from experiencing existential anxiety and may give them "energy to create, to live fully and joyfully, to pour out energies into the ongoingness of the human story."⁶⁹ It involves "the enduring commitment to the spouses' well-being and growth."⁷⁰ Being faithful in marriage does not mean possessive ownership of the partner, nor does it preclude the possibility of having close friends of the opposite sex."⁷¹ Faithfulness can be. . .reflective of the kind of commitment from which emerges a genuine sense of freedom."⁷² In other words, faithfulness in marriage is a springboard for a liberated relationship within and outside marriage. It liberates the spouses to freely and responsibly participate in life situations.

⁶⁸Kasper, 27. ⁶⁹Howard Clinebell, 113.

⁷⁰James B. Nelson, Embodiment (Minneapolis: Augsburg, 1978) 144.

⁷¹Ibid., 150.

⁷²Ibid.

d. Love and justice, within a liberating marriage, is a concerned love that has power to guarantee justice within the human relations. Justice in marriage involves accepting the other person as he/she is; recognizing the equality of persons, the redistribution of power. Love and justice means taking seriously Paul's words--in Christ--"there is neither Jew nor Greek, slave or free, male or female." (Gal. 3:28). "The liberation brought by Christ has done away with the distinction between races, classes and sexes in God's eyes and in the Christian congregation."⁷³

In First Corinthians, 7:4, Paul calls upon the husband and wife to give each other conjugal rights and points out that the husband belongs to the wife and the wife to the husband. In Christ there is no domination-subjugation relationship. In the Christian marriage the husband and wife are set free to work together as partners on behalf of the liberating purpose of God.

Kisembo, etc., points out that the Biblical ideal of partnership between man-woman relationship is not much aimed at equality, but at mutuality, sharing at every level of life.⁷⁴ Failure to stress the equality of man and woman tends to lead to a one-up relationship at the expense of the woman. Accepting the equality within marriage does not mean doing away with individual differences, and the difference of the quality of input. It does mean, however, reversal of roles

⁷³Ruether, New Woman/New Earth, 6.

⁷⁴Kisembo, Laurenti and Shorter, 107.

when necessary, for instance, male taking much care of the house when the woman is a career person or sharing the housework and child care when both work outside the home. Equality in marriage means each of the partners has a value as a person, in his or her own right, not necessarily as a mother of children or as a breadwinner.⁷⁵ Couples concerned with justice in this marriage relationship may have to revise their marriage covenant so that each spouse is given a just and equal opportunity to use his/her God-given potentialities.

3. Marriage as a Covenant Relationship

Marriage as part of God's plan in creation and also as part of God's salvation involves a covenant relationship. In the beginning of the Episcopal marriage service, the minister, facing the people, says,

"Dearly beloved, we have come together in the presence of God to witness and bless the joining together of this man and this woman. The bond and covenant of marriage was established by God in creation. . ."⁷⁶

Here we understand that the covenant relationship, established by God in creation, is entered by the two persons in the presence of God and the congregation. Therefore, the covenant relationship is personal, communal and sacred. Each spouse makes a free, personal commitment to the marriage and promises to love, comfort, honor, keep and be faithful to the other.⁷⁷ The covenant relationship is established on

⁷⁵Ibid., 108.

⁷⁶Charles Mortimer Gilbert, Book of Common Prayer (New York:

⁷⁷Ibid., 424.

free choice and emphasizes the personal relationship between two persons rather than "a means of increasing family influence or ensuring one's posterity."⁷⁸

Further, marriage is not an exclusive union of the two people, but it is also an indication of their commitment to expectations of the society. For "marriage acts as a healing agent in human society. It brings the community into being both through procreation and through alliances it creates."⁷⁹ Thus the community witnessing this marriage has a right and duty to uphold the two persons in their marriage and to facilitate their growth as married people. This is not meant to do away with the personal element in marriage, but it is putting marriage and family life in the context of the group, tribe, society.

The couple's covenant relationship is made possible by God's covenant with human beings. The man and the woman bind themselves before God, to show God's love in their loving each other. They ask for God's blessing to remain faithful in their love for each other.

C. ASSESSMENT AND CONCLUSION

In the first section of the chapter, it was noted that Liberation Theology calls for involvement with the poor and the oppressed. However, Liberation Theologians differ in their definition of who are the poor and the oppressed. To

⁷⁸Kisembo, Laurenti and Shorter, 21.

⁷⁹Ibid., 18.

Latin American Liberation Theology, it is the lower classes. To the feminist theologians, women are the most oppressed group while Black Theologians see black people as the most oppressed people.

Each Liberation Theology group has tended to be exclusive. Within Latin American Theology, classism seems to be of prime importance; while within the Black Theology class oppression is reduced to racism, and women are not considered as oppressed.⁸⁰ The Feminist Theologians ignore their own context of class and race privilege and fail to connect with the needs of the women in oppressed groups.⁸¹ They tend to make women a separate cause unrelated to other kinds of oppression. Human relationships are affected by classism, sexism, and racism. All these forces have played a part in the oppression of persons in society, and thus should be considered as interrelated within the marriage relationship by the growth marriage counselor. These forces tend to reinforce each other.

Liberation Theology has also called for a theology that has to take into consideration human suffering and oppression within history. They demand a transformation of persons (oppressed and oppressors) and the institutions (government, church) that are oppressive. A change of oppressed persons could be facilitated by conscientization

⁸⁰Rosemary Ruether, "Crisis in Sex and Race," in Anderson and Stransky, 177.

⁸¹Ibid., 184.

as Paul Freire suggests; through consciousness-raising as the feminists propose; and through black-consciousness as Black Theologians point out. These are tools which could be helpful to any counselor in making oppressed people aware of their situation that is oppressive and also to be aware of themselves as persons that are subjects instead of objects and that they have power to change themselves and their situation. Later, we will further look at these tools and see how they can assist liberating couples that are caught up in both political and cultural oppression situation.

Both feminists and Black Theologians have pointed out the importance of power. The oppressed need the power to improve their own development, but they do not need the power to retard the development of others.⁸² Power alone will not suffice. Thus Black Theologians have also seen love with justice as a necessary force to achieve the liberation of the oppressed. It is of vital importance that the counselor sees how these forces (power and justice) operate within marriage relationships.

The call to change sexist language, as put forward by some feminists, though it may be necessary within the Western cultural situation, it may not be necessary within the black parish situation in South Africa where they are still struggling for their survival. It is important to note here that African languages like Zulu have no gender pronouns (He or She). In such phrases as, "God created Man",

⁸²Miller, 117.

Man is interpreted Human being, instead. Most of the women here have not satisfied their basic needs for safety, belongingness, love, respect, and self-esteem; so that they may not be primarily motivated by trends toward self-actualization, as Maslow⁸³ puts it. It is true that the dominant group, white middle class males, has impeded the growth and development of the oppressed--women, blacks, working classes--and has blocked their freedom of expression and responsible action. Thus it is important that not only the self-image of the oppressed should be changed, but also the concerns of survival should be considered. I endorse the Feminist Theology assertion that women in leadership should also be concerned with a responsible transformation of the social structures and institutions that have made them a subordinate group.

It should be the concern of the pastoral counselor to help men and women to satisfy their basic needs, and to be able to assert themselves, and, when possible, exercise responsibly their power to bring about the personal, social, and institutional change.

In the second section of the chapter, we have put forward what we have called a liberating theology of marriage. It is the author's belief that any theology of marriage has to start with what the Biblical text says about marriage. Marriage is connected with creation, redemption, and covenant relationship. These are connected and are concerned with

⁸³ Abraham Maslow, Toward a Psychology of Being (New York: Van Nostrand Reinhold, 1968) 25.

the liberation as Gutierrez has shown. Love plays an important role within these three concepts, and love within an oppressive environment has to be faithful, fruitful, and also should be concerned with justice, which is concerned with the sharing of power. Love with justice within a marriage relationship has to be concerned with each person treating the other in such a way that will "afford him or her the fullest dignity, the fullest possible opportunity."⁸⁴ This then points to my understanding of what I call responsible freedom in marriage.

The pastoral counselor has to assist couples to look at their love in terms of this kind of liberating love rather than a sentimental and exploitive love. In the next chapter I will be looking at the Growth Counseling and see how it facilitates both growth and liberation within human relationships. This is what I consider the full meaning of fruitfulness.

⁸⁴Georgia Harkness, Christian Ethics (Nashville: Abingdon Press, 1957) 133.

Chapter V

THEORY AND PRACTICE OF GROWTH COUNSELING

In this chapter I intend to look at Growth Counseling as developed by Howard Clinebell, particularly in his books: Growth Counseling, Growth Counseling for Marriage Enrichment, and Growth Counseling for Mid Years. Since my perspective is looking at Pastoral Counseling as liberation, I will further look in detail at Howard Clinebell's paper on Pastoral Care and Liberation--Personal Relational, Institutional--and then relate the concept of Growth Counseling to liberating marriage.

A. WHAT IS GROWTH COUNSELING

Howard Clinebell sees Growth Counseling as an approach toward helping persons to develop their God-given potential throughout their life cycle. The primary goal of growth counseling is to facilitate liberation of the unused assets and wasted strengths. This approach concentrates more on life, power, assets, and potentialities rather than on their weakness, sickness, failures. Howard Clinebell states:

"We tend to see health as the absence of gross dysfunction rather than the presence of a full, rich quality of consciousness, creativity and relationships."¹

¹Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 18.

On the other hand growth counseling takes people as having a wealth of unlived, life and it sees "health as the presence of positive, developing wholeness. . .an ongoing process of fulfilling one's potentialities as they emerge and change."² Our growth tends to be curtailed or retarded as we are unaware of our possibilities.

Growth Counseling also uses a variety of growth-stimulating methods that assist persons in using their potentialities by:

- "i. developing better communication with self, others, nature, and God.
- ii. developing new skills of relating in mutually affirming, mutual fulfilling ways.
- iii. growing by making constructive decisions and taking responsible action.
- iv. using the growth possibilities inherent in each life stage.
- v. learning to use pain and problems of unexpected crisis as growth opportunities.
- vi. learning better methods of spiritual growth. . ."³

Howard Clinebell⁴ points out that growth takes place in six interdependent dimensions. There is growth in mind; and in the body; growth in relationships with other people; and with the biosphere. Growth in relationships with self, other people and the natural world is stimulated and supported by the growth enhancing organizations and institutions.

²Ibid., 19.

³Howard J. Clinebell, Jr., Growth Counseling for Marriage Enrichment (Philadelphia: Fortress Press, 1979) 2.

⁴Clinebell, Growth Counseling, 19-36.

Later, in the chapter, we will look further into the dimensions of growth when dealing with growth counseling and liberation.

B. BASIC THEORETICAL PRINCIPLES AND TOOLS FOR GROWTH COUNSELING

In the book, Growth Counseling,⁵ Clinebell draws up a number of working principles that could be used by a growth counselor.

1. Potentializing

Growth counseling aims to facilitate and speed up potentializing. This is a process by which people become aware of their power and capability and are helped to realize their capacities. The growth-counselor has to act as a liberating agent in his/her communication with the client.

2. The Growth Elan

Within a person is a drive to grow. "All human beings have a deep need and striving to develop their full, authentic personhood."⁶ This longing for actualization may at times be distorted, diminished and deeply blocked.⁷ Growth counseling not only helps people to be aware of this growth-drive, but also assists people in liberating themselves

⁵Ibid., 42-88.

⁶Ibid., 48.

⁷Ibid., 46.

from blocked or retarded growth. In the latter instance, because growth strivings are concealed, the counselor has to help people to find out their deep need to go on growing again. The growth elan is a crucial factor in motivating constructive change in all people, both healthy and troubled people.⁸

3. Hope Centered

Growth counseling is hope-centered. Hope is an essential ingredient for transformation within persons and society. "Hope keeps one alive at work and at play, and living with radiant optimism."⁹ In situations in which human beings face existential threats of non-being, as Tillich puts it hope is an indispensable resource for facing those situations. The growth counselor strives to inspire hope in order to inflame energy for bringing about transformation. Growth counseling has different approaches that inspire hope like "believing that people have power to change, affirming their growth potential, and their power to change; coaching people as they learn the skills of intentional change. . .affirming even small efforts to change their situation constructively . . ."¹⁰

⁸Ibid., 47.

⁹C.W. Brister, The Promise of Counseling (New York: Harper & Row, Publishers, 1978) 78.

¹⁰Clinebell, Growth Counseling, 49.

4. Intentionality and Growth

Intentionality means "using one's freedom and power, however limited or great these may be at a given point, to take responsibility for one's life."¹¹ Rollo May sees intentionality as an assertive response of the person to the structure of the world. . .giving an underlying structure of wishing and willing."¹² Intentionality not only makes it possible for people to take a stand, but also requires them to take a stand. One of the goals of growth counseling is to help and challenge people to live more intentionally. This involves encouraging couples to put forth goals and make out workable plans that would be helpful in their growth. Each person has to be helped to choose his or her personal goals of life. At the same time the couple should together work out their goals for marriage and be prepared to work together toward achieving these goals.

Intentionality will lead the couple to change certain communication style in their individual lives, particularly as they look at their marriage goals. Liberation and growth often is retarded by the fear to change. "Creative change seems to occur in the polarity between intentional choice and action, on the one hand, and relaxed, almost layful receptivity on the other."¹³

¹¹Ibid., 50.

¹²Rollo May, Love and Will (New York: Norton, 1967) 231-33.

¹³Clinebell, Growth Counseling, 51.

5. The Growth Perspective and Growth Formula

Growth facilitating counselors need to have a conviction that persons are capable of growing even though the persons may be unaware of their power to grow. A pathological, sin-oriented perspective, that is, the one that is aware mainly of the failures, hang-ups and mistakes of a person, tends to be an obstruction to creative change and growth. The growth counselor has to take a stance of caring which involves acceptance, affirmation, grace and love on one hand, and confrontation which involves openness and honesty. Confrontation has to concentrate on both negative and growth obstructing attitudes, beliefs and behaviours in persons and on positive power for change of which the person may not be aware.¹⁴

Being a growth-liberation oriented counselor does not mean ignoring pathology, evil, sin, and crises in a person's life. Crises which may be developmental or accidental, have to be taken as potential growth opportunities. They challenge people to struggle and to learn new coping skills. It is important that a person undergoes the experience of crisis without pushing it aside, pretending that it is not existing. The counselor's warmth, trust and love can enable a person to constructively take appropriate action to face the problem. The counselor has to help the person to take negative aspects of life in the context of hope for change and growth. Clinebell points that,

¹⁴Ibid., 55.

"To be effective, growth oriented approaches to people must be utterly honest in facing the prevalence of evil and pathology in individuals and families in institutions and society."¹⁵

However, this does not mean that the counselor should be caught up in accepting evil and pathology as part and parcel of life. This somewhat reinforces the negative attitude of hopelessness, helplessness and resignation.¹⁶ Most of the negative aspects within the individuals and families are due to blocked and distorted growth, which may, as already pointed out in chapters two and three, caused by socio-political and cultural situation that oppresses. For "when human potentializing is blocked in a deep protracted way, the life energy is subverted and expressed in distorted malignant ways,"¹⁷ such as mutually damaging relationships, psychoses neuroses and social pathologies as racism, sexism, and chauvinistic nationalism. It is of prime importance that the destructiveness and pathology be put in the wider context of hope for change regardless of its etiology. Clinebell states,

"To see the negative side of our lives in the context of hope for positive transformation is the most effective way to energize the process of constructive change."¹⁸

6. Growth Counseling and Education

Growth counseling aims at combining therapeutic and educative approaches. Growth therapy strives "to repair the

¹⁵Ibid., 59.

¹⁶Ibid., 60.

¹⁷Ibid., 65.

¹⁸Ibid., 61.

need to learn and grow in everyday relationships and learning situations."¹⁹ In educating couples, marriage enrichment classes, workshops and retreats are used. "Marriage and family enrichment aims at making marriages and families more effective by teaching the members of these social system communication skills that nurture mutual growth."²⁰ Marriage workshops and retreats are helpful in providing group environments within which couples could be assisted in using the normal stresses and crises of their relationship as growth opportunities rather than letting unfaced problems pile up and allowing distancing increases.²¹

Growth groups are also used as tools of education. Clinebell points out that "Growth groups are instruments for enlivening individuals and relationships. They are human potential groups, designed to help to discover and use more of our latent resources."²²

Within an oppressive, dehumanizing environment, growth groups can be used to develop and enhance human potential, nurture self-esteem, revitalize the person's relationships, and could be used to help people to be aware of the oppressive forces in their relationships. Growth group methods could be useful in training people for change by awakening the awareness or need for action. Persons could be helped to increase depth-relating with people and honest confrontation among themselves

¹⁹Ibid., 64. ²⁰Ibid., 29. ²¹Ibid., 64.

²²Howard Clinebell, Jr., Growth Groups (Nashville: Abingdon Press, 1977) 83.

C. GROWTH COUNSELING--BASIC CONCEPTS ABOUT
HUMAN BEINGS

The growth counseling perspective includes various basic concepts about human nature and personality.

1. Human beings are seen as having a potential for growth. Within humanity there is a "persistent striving for persons to keep on developing their evolving potentials."²³ In other words, human beings are in the process of becoming, of moving toward something.

2. Human beings, unlike other animals, in the process of growth have a capacity to change and grow willfully and intentionally.

3. Within each person there are significant unused resources, undeveloped strengths and capabilities. A person can be able to discover and develop these unused strengths within growthful relationships.

4. Persons have a basic drive to relate, interact with other people. They become human only in relationships. Personality is formed by the significant relationships of childhood. Individual growth occurs in relationships within which mutual growth is nurtured.

5. Growth counseling presents a wholistic view of human beings. A person has two sides in his/her personality. There is the vulnerable, nurturing, feelingful side, and there is also the rational, assertive, analytic side. Growth counseling encourages people to nurture and integrate both

²³ Clinebell, Contemporary Growth Therapies (Nashville: Abingdon Press, 1981)

sides--the so-called feminine and masculine--recognizing that they are complementary, equally valuable aspects of our full humanity as women and men.²⁴

D. GROWTH MARRIAGE COUNSELING AND LIBERATION

In this sub-section, I will be looking at growth counseling and liberation with particular reference to the six dimensions of growth.

1. Liberation in the Mind

Growth in the mind involves the ability of a person to accept himself or herself as well as the ability of others to accept and love him/her and others. This means developing one's androgynous wholeness, that is, one's so called "feminine" side of the personality characterized by nurturing vulnerability, and a feeling of weakness; and the "masculine" side, the rational, analytic side.

Karl Jung recognized and valued the so called feminine side. He also showed how wholeness in both men and women, must involve an integration of both the so called masculine and the feminine sides of their personalities. But Jung in describing the two sides as "masculine" and "feminine" side of the psyche assumed that they were innate in men and women. Thus, he reinforced the sexism that was existing in his culture.

While growth counseling accepts that the "soft nurturing feelingful side and the assertive, rational analytical side

²⁴Clinebell, Growth Counseling, 27.

are human capacities in persons of both sexes."²⁵ Growth counseling encourages people to nurture and integrate both sides accepting that both are complementary, equally important aspects of full humanity of both men and women.²⁶

The inborn mental potential within a person can be affected by the developmental crisis or may be trapped by an oppressive environment. Growth marriage counseling should help persons to discover their mental capabilities. The growth counselor through his/her accepting, non-judgemental and confrontive caring relationship with couples, can help in releasing mental strengths of individuals. Growth groups could be made use of. . .to help couples in discovering and developing their strengths for their own mental growth and the liberation of others.

2. Liberation Within our Bodies

The aim of growth counseling is not only developing a healthy mind, but also a healthy body. Our bodies need to be awakened, revitalized and affirmed if they are to grow to wholeness. Clinebell points out that a

"person with diminished awareness of bodily feeling becomes split into a disembodied spirit and disenchanted body. The ego divorces from the body is vulnerable and sick."²⁷

Lack of physical wholeness and low-level energy and awareness in our bodies can be oppressive to a marriage

²⁵Howard Clinebell, Contemporary Growth Therapies, 103.

²⁶Clinebell, Growth Counseling, 20.

²⁷Ibid., 27.

relationship. Body-therapists, like Alexander Lowin, have emphasized the healing of the body as the route to relief of disturbances of the mind²⁸ Within an oppressive environment, the oppressed have been led to overstretch their bodies by doing overtime work to augment their meager wages. While also the lack of adequate food and medical care contribute to the oppression of bodies. Growth toward wholeness for the poor can have enough to eat to develop healthy bodies. Pastoral care should attend to whole-person health. The growth marriage counselor could help couples to look at their diminished physical wholeness and see how far this affects the mental and spiritual creativity and how it affects the communication within the marriage relationship. The pastoral counselor could "encourage couples to respect and care for their bodies as temples of the spirit."²⁹ The revitalization and affirmation of the couples bodies through rest, exercise and recreation could enhance not only marriage relationship but also the couples sexual relationship. While the churches could work intensively so that oppressed people get adequate food and medical care. This means pastors pointing out the economic injustice that cause the poor to have inadequate food.

3. Liberation Within our Relationships

Howard Clinebell states that "growth toward mind-body

²⁸Robert A. Harper, The New Psychotherapies (Englewood Cliffs: Prentice-Hall, 1975) 127.

²⁹Clinebell, "Pastoral Care and Liberation-Personal, Relational, Institutional" (Unpublished Paper) 4.

wholeness feeds and is fed by growth toward interpersonal wholeness."³⁰ The will to relate is part and parcel of human persons. Adler put it that a person is inherently a social being. He/she relates him/herself to other people, engages in cooperative social activities, places social welfare above selfish individualistic interest, and acquires a style of life which is predominantly social orientation.³¹ While Harry Sullivan³² saw a person as a product of social interaction which determines the way the person believes. Howard Clinebell states,

"We human beings do not just have relationships we are relationships. Our personalities are formed by the significant relationships of our childhood. We carry these relationships throughout our lives."³³

Growth counseling helps people to grow in their relationships. Within marriage the couple has to invest themselves in the relationships and in each other in order for the marriage to grow into richer dimensions.

Growth within ourselves is intensified by the growth and liberation within our relationships. Clinebell points out that:

"A loving relationship is one in which both persons are committed to each other's continuing growth as persons. To the degree that I care about you, I will do

³⁰Clinebell, Growth Counseling, 27.

³¹Alfred Adler, quoted in Calvin S. Hall and Lindsey Gardner, Theories of Personality (New York: John Wiley & Sons, 1957) 117.

³²Douglas Kimmel, Adulthood and Aging (New York: John Wiley & Sons, 1980) 23.

³³Clinebell, Growth Counseling, 27.

everything I can to affirm, encourage and nurture your becoming all that you have the capacity to become."³⁴

Since our personality is mainly formed within the home environment, it is important that the marriage relationship be nurturing and liberating. Growth marriage counseling can help couples improve their communication skills in their interpersonal relationships and within family and friends. This could be carried out through liberation growth, groups; marriage classes, marriage retreats and workshops. The counselor should help couples relate to each other in an affirming and appreciative manner. Each spouse should say as often as possible what he/she appreciates from the other and then express also his/her need.

4. Ecological Liberation

Ecological growth also involves growth in our relationship with biosphere, the natural world around us. Our personal potentializing could be greatly facilitated by our positive relationship to nature. Howard Clinebell points out that it is crucial for humanity's survival that people develop an ecological consciousness and conscience.³⁵ Growth counseling also aims at increasing the person's sense of relation to the natural world.

Through creation humanity has been placed in its relationship with the natural world. God set human beings

³⁴Clinebell, Pastoral Care, p. 4.

³⁵Clinebell, Growth Counseling, 31.

to have dominion over the natural world of plants, animals, soil, and water. Liberation within interpersonal relationships would be enhanced by the liberation of human relationships with the biosphere. Human exploitation of other humans has tended to lead to exploitation of the natural world. The call to have dominion over creation (Genesis 1) is a call to have power over while being dependent upon creation.³⁶ It is a call to good stewardship rather than a call for exploitation of the natural resources. The crucial thing for human survival is that the created natural world has to be protected and cherished for the present and future generations.³⁷ Growth marriage counseling aims at liberating couple's and humanity's relationship with the biosphere.

5. Institutional--Society Liberation

Growth in relationships to self, other persons and with the natural world can be stimulated and supported by the growth enhancing organizations and institutions. But at times, our institutions repress rather than promote growth work in persons. Howard Clinebell notes that,

"the insights and methods of counseling and life enrichment work must be used as instruments of helping to liberate social structures and institutions."³⁸

This involves "freeing and empowering people to

³⁶Allen Aubrey Boesak, Farewell to Innocence (New York: Orbis Books, 1976) 5.

³⁷Clinebell, Pastoral Care, 4.

³⁸Clinebell, Growth Counseling, 32.

become change agents in their communities' institutions,"³⁹ encouraging them to participate with other people in trying to transform growth obstructing practices of the organizations and institutions. For change to take place, people need to use their personal, interpersonal, economic and political power. Growth counseling must see that the power is important in counseling and should encourage people to claim their power and "develop more effective and appropriate ways of dealing with power"⁴⁰ within the institutions and organizations. This emphasis is the link with the liberation theologies.

Pastoral care and counseling has always concerned itself with persons and families and has tended to be individualistic and privatized. This is the norm within an egalitarian society like America. To the oppressed people such a privatized pastoral care has been seen as an opium, a tranquillizer to calm down their problems instead of doing away with them. The cry for freedom has always been shelved. The liberation theologies have pointed out that racism, sexism, economic exploitation, block human potentializing--these evils cannot be wiped out by mere individualizing through pastoral care and counseling. Institution and society liberation has to go together with our efforts to bring about personal growth. Clinebell points out,

³⁹Ibid., 33.

⁴⁰Jean Baker Miller, Toward a New Psychology of Women (Boston: Beacon Press, 1976) 117.

"Pastoral care of systems and institutions should have equal emphasis in ministry along with pastoral care of individuals. Socially oppressed people can experience their power and liberation by engaging in the struggle against institutional oppression."⁴¹

There is an interdependency between individual and social liberation. Growth marriage counseling for liberation should aim at freeing the individuals "to claim and use their strength with others in overcoming the massive forces of societal oppression."⁴² This involves the counselor helping spouses to look at the way the institution of marriage--with--in the patriarchal society--is oppressive to the individuals. How far is this oppressiveness, caused by the dehumanizing racist and sexist society and by the economic exploitation within this society, is affecting their relationship. Pastoral counselors should empower couples to become involved in changing family oppressing laws. The couples have to be helped to see that the institution of marriage is part and parcel of the socio-political and cultural situation. They should be able to see how far the oppressiveness affecting their marriage is caused by dehumanizing racist and sexist society and the economic exploitation within society.

6. Spiritual Liberation

Lastly growth in spiritual life can act as a basis for all personal growth. Clinebell points out that,

"Spiritual growth aims at the enhancement of our realistic hope, our meanings, our values, our inner

⁴¹Clinebell, Pastoral Care, 3. ⁴²Ibid.

freedom, our faith systems, our peak experiences and our relationships with God."⁴³

Spiritual growth work may not only liberate the personal relationship with God, but may also liberate our belief systems and values of life. Human beings being both trans-personal and transcendent, the spiritual dimension acts as means of attaining human growth as spiritual dimension deals with those things that define us as being distinctively human.⁴⁴

The spiritual dimension is at the center of all other five dimensions. Since the key to human fulfillment is a spiritual one, we need to have a liberating understanding of our Christianity. Pastors as spiritual growth facilitators should have a,

"theological training that gives them unique resources for the task of helping persons develop an open, trustful nourishing and growing relationship with the spirit of God which is the source of all life, all healing and all growth."⁴⁵

Pastoral counselors should encourage bible study growth groups, prayer and spiritual enrichment groups for couples that should have also an outreach dimension. These spiritual oriented couple groups should not only liberate people spiritually but also should motivate them to bring about transformation of the growth-stifling injustices that exist with society. As Clinebell put it,

"The goal is a liberated and liberating spirit, open to experiencing the truth that makes us free

⁴³Clinebell, Growth Counseling, 37.

⁴⁴Ibid.

⁴⁵Clinebell, Pastoral Care, 5.

(John 8:32) free to grow, free to love and care, free to make a constructive impact on society, free to become all that the creator dreamed us to become."⁴⁶

F. ASSESSMENT AND SUMMARY

The growth-hope perspective and approach in growth counseling should be most helpful within an oppressive environment. The encouragement of pastoral counselors to adopt a positive and health-centered perspective rather than a pathology-sin oriented counseling is more liberating. The exclusive or over-emphasis on the depressive side of life--sickness, crises, sin, death--tends to be oppressive for the counselees. The oppressed tend not to appreciate their potential aliveness and creativity. This has been so because, as Jean Miller puts it, the oppressed people's,

"incapacities are ascribed to innate defects or deficiencies of mind and body, and are said to be immutable and impossible of change and development."⁴⁷

On the other hand, growth counseling points out that any person is in a process of becoming. Within each individual there is "an ongoing process of fulfilling one's potentialities as they emerge and change."⁴⁸ Each stage of life with its crises is an opportunity for growth and learning.

As already noted above, within the African culture there is an emphasis on life. Africans believe that where life is there is growth. Africans always wish that a person

⁴⁶Clinebell, Growth Counseling for Marriage, 9.

⁴⁷Miller,

⁴⁸Clinebell, Growth Counseling for Marriage, 19.

grows to maturity (old age). Growth counseling looks at each stage of life from birth to death as offering a new set of emerging strengths and possibilities, and it fits well into the age affirming African culture. There is a strong emphasis on the role played by the person of a certain age and sex. An individual may see her/himself within his/her sex, age and other groups. The persons in the same age or sex groups relate freely to each other. For instance, women relate more to each other, and they are free to have autonomous dialogue as a group. They discuss personal, family and communal affairs.

The growth pastoral counselor could make use of these accepted sex-groups for men and women in raising the people's consciousness about the growth and oppressiveness issues within the group and in society at large. Growth counseling could be used to empower persons within these groups. For instance women could be helped not only in developing their capacities within the family context, but also in the socio-political scene. They could be encouraged to use their power as a group to achieve their autonomous identity as persons.

Within a society where persons are alienated from others through color, sex, and class, there is a need for a development of a person-oriented relationship rather than sex, race, and class oriented one. This means the growth-liberation counselor has to help counselees to move "beyond identity toward mutuality."⁴⁹ Further, the counselor should

⁴⁹Letty Russell, Growth in Partnership, 167.

assist couples to see that commitment to group identity is as important as commitment to other persons growth and liberation.

Within the black parish situation, one still finds a people oriented or relationship oriented community. The emphasis on interpersonal relationships--which is pointed out by growth counseling--would fit well in this context. Counseling for a better relationship with the spouse, family, extended family, mother-in-law, father-in-law, would be more acceptable than individualistic independence counseling.

Within the black families, the writer has come into contact where women have pointed out that they can hardly decide on family issues without referring the matter to their husbands, for within the black community the power of decision-making falls into the prerogative of the husband. Growth counseling being a decision-oriented and action-centered,⁵⁰ aims at helping couples to make and take decisions and carry responsible action mutually. This may involve couples working out personal covenants or contracts which may include co-responsibility in decision-making and caring for the family. This implies that the counselor will help couples see the importance of decision-making in the context of trust between them, and assuring them that co-responsibility strengthens rather than threatens the smooth running of the marriage relationship. However, this can seem threatening for men regardless of the counselor assurance, if the leadership and

⁵⁰Clinebell, Growth Counseling for Marriage, 8.

coresponsibility is not worked out within the traditional African belief about leadership. That is, the leader is an embodiment of the ideas of the group rather than a dictator or dominator. The counselor will have to make couples aware that the authority that a person (man or woman) exercises springs out of the unity and well-being of not only the two beings that are involved in marriage but also the members of the extended family.

In making the couples aware of their traditional way of leadership, the pastoral growth counselor would not be aiming at fitting the couple into a system that dehumanizes them. Growth counseling has to be sensitive to growth inducing as well as growth inhibiting factors within the black cultural situation. At the same time growth counseling joins hands with liberation theologies in calling for freedom and empowerment of persons with the aim of liberating the institutions, marriage, church, state to make them more just and responsible. As Clinebell points out, "a church cannot fully nurture the growth of married persons until it encourages liberating equal intimate marriages."⁵¹ This will mean deep changes in the institutional male chauvinism of most churches and religions. The pastors should move away from making "Christianity too much of a turn the other cheek religion whilst addressing itself to the destitute people."⁵² Biko stated that the "church is stunted with bureaucracy and

⁵¹Ibid., 25.

⁵²Steve Biko, I Write What I Like, 58.

institutionalization, manifests in its structures a tacit acceptance of the system."⁵³

Further, growth counseling emphasizes the organic unity of the six dimensions which have been compartmentalized by the Western culture. Though the established churches have tended to also compartmentalize the dimensions within the African culture these dimensions are taken as an organic unity. Africans do not speak of spiritual and bodily needs, but only of the human needs. Howard Clinebell points out that;

"There is no such thing as isolated 'self-fulfillment' or self-actualization.' Genuine 'self-actualization' always involves self-transcendence. Authentic self-fulfillment results from participating in a process of self-other fulfillment, self-society and self-environment fulfillment."⁵⁴

This fits well into the African corporate personality view, which sees a person as owing his/her existence to other people, living and dead. As already stated, African philosophy sees a person's being in the group's being, and a self-being is the self of one's people. Thus, a pastoral counselor within the black parish situation has to be sensitive to both the needs of the individual person and his/her relatedness to other beings and society. This means in some cases the person's relatedness with the extended family and the departed members of the family has to be considered by the liberating counselor. For instance, the relationship of the couple with

⁵³Ibid.

⁵⁴Clinebell, Growth Counseling for Marriage, 38.

the in-laws, may affect the couples marriage relationship.

Howard Clinebell's growth-hope model of counseling is addressed mainly to the Western world that is characterized by "the individualistic, hierarchical pathology models of therapy,"⁵⁵ and it is strongly influenced by American assumptions and values as seen in the use of such words as 'enrich' and 'marriage enrichment', the words which put forward a middle class flavour of growth in terms of supplying with abundance. Within the black parish situation the mass of people--struggling for growth, not in terms of abundant supply, but in terms of survival--is what we are talking about. The pastoral counselor's task will be more in terms of sustaining and strengthening marriages rather than enriching them. The marriage counselor could have marriage education, retreats, workshops aimed at strengthening and liberating marriages.

The Black Liberation Theologian Allan Boesak,⁵⁶ however, points out that the word 'survival' tends to suggest hopelessness, 'just making it', 'just getting by', which does not fit in with the liberation ethic but with the establishment ethic. He warns that if black theology (or if pastoral counseling is only to be understood in terms of mere survival of black people, liberation will never become a reality. This means that pastoral care and counseling should neither be merely striving for enrichment nor for survival, but should

⁵⁵Ibid., 12.

⁵⁶Allen Boesak, Farewell to Innocence, 149-151.

aim at liberation. For counseling to be liberating within the African community, it has to enhance the "sacred values within the African culture such as respect for life, humanity and community."⁵⁷ This means looking at some of the traditional values of communalism, of person-in-community, of mutual support and assistance. This means moving away from the more individualistic counseling approach that characterizes the counseling within the West.

At the same time the counselor should not overlook the oppressiveness of the black communal life to the individual or to the couple initiatives and independence. For instance, within a communal oriented traditional life, the couple may conflict with the extended family if it decides to adapt a lifestyle of the equality of spouses. Marriage counselors may have to be supportive to couples who decide to adopt an independent, liberating lifestyle.

In the books quoted in the beginning of the chapter, Clinebell does not specify the kind of social changes that could be beneficial for bringing about a society in which all persons will have an opportunity to use their full potentialities. However, in Contemporary Growth Therapies he spends a chapter on Feminist Therapies which, he points out, have useful tools for integrating a passion for personal growth and change. As Clinebell states,

"Feminist therapists tend to keep a balance between the goals of personal healing and growth on the one side

⁵⁷Ibid.

and socio-political empowerment to equip and motivate persons to change sexist systems on the other."⁵⁸

The societal sickness that has to be changed is sexism. On the other hand, it has been noted in this project that racism also plays an important part within the South African situation in diminishing self-esteem among the blacks. Confronting the sexism issue on its own without combining it with the racial issue would be futile. Actually it may be threatening rather than helpful.

In the following chapter, we will look at some of the tools used by feminist therapies and see how they could be used together with growth counseling to bring about social changes.

⁵⁸Clinebell, Contemporary Growth Therapies, 238.

Chapter VI

SUMMARY AND CONCLUSION

The thesis of this project has been that the present socio-political and cultural factors within South African society are an obstruction to a liberating relationship within marriage and in the society at large. The oppressive forces within marriage reinforce oppressiveness in society. The project has presented the socio-political and cultural situation in chapters two and three. Given the factors as described in these chapters, what can a pastoral counselor do?

It has been the contention of this project that such a situation calls for liberation to serve as a norm upon which a model of pastoral care and counseling could be based. The type of liberation that is needed has to do with persons, groups, and the society.

The liberation theologians have pointed out that classism, racism, and sexism affect human relationships. They have demanded a transformation of persons that are oppressed and institutions that are oppressive. They have also demanded that power should be looked at as an important factor in oppressing and liberating people. The oppressed need power to improve their own development. Power has to go together with love and justice. It is important that the marriage counselor sees how the love and justice could be

brought about and how power operates within the marriage situation.

Liberation could be brought about by using the growth counseling technique as discussed and modified in previous chapters. However, since growth counseling is a creation within an egalitarian Western society, the growth counselor cannot transplant it to other cultures as it has been described by Howard Clinebell in his books. The pastoral counselor has to take into consideration that the oppressed blacks are culturally and socio-politically oppressed. The counselor has to be aware that blacks are caught up within a communally oriented society where an individual finds his/her identity within the group identity. This means that growth marriage counseling for liberation will have to help the counselee see himself/herself, not just as individual, but also as a person relative to other beings--that is, husband; in-laws; and extended family. Liberating and improving interpersonal relationships is a major goal. Very often the root of oppressive relationships will be generated within the family communities.¹ Those closely related to the couple should be included in the counseling process.

Blacks have a world view that is religiously oriented. At present, though, more blacks are accepting Christianity, there is still a good number who relate to the traditional

¹M.D. Gottam, "Towards an Indigenous Model of Pastoral Counseling and Care Based on Some Socio-Cultural Anthropological Presupposition of Certain Nigerian People" (Ph.D. Dissertation, School of Theology at Claremont, 1975) 225.

religions. They relate to God, through the ancestors. Blacks take relating to ancestors as continuing, keeping the commandment, "Honor your father and your mother." Pastoral counselors should help couples who believe in respecting ancestors, to have a liberating relationship with them. If the couple has some unfinished business with ancestors, feelings that cause some guilt, the counselor may use the Gestalt empty chair technique to help couples relate with their ancestors, and vent out feelings they may have. It is important for the liberating counselor to look for religious orientation and help counselees to be liberated in their spiritual relationship.

Within the marriage relationship most blacks in South Africa have been exposed to a bicultural oppressive situation. Most blacks have been affected by both the Western and the African cultural backgrounds. Marriage counseling for liberation needs to be aware that some blacks "live double lives."² The traditional grouping of persons according to sex, age or roles, strongly affects most blacks. Thus the pastoral counselor, using growth counseling should or could help individuals within the prescribed groupings, e.g., men, women, to discover their identity and to empower them to liberate themselves from oppressive relationships.

Pastoral care and counseling for liberation has to emphasize both personal and societal transformation. This may mean "freeing of persons from internal and external

²Ibid., 231.

forces that prevent them from moving toward their full potential as self-actualizing, assertive human beings related to God.³ Pastoral marriage counseling, for liberation cannot be done only on an individual basis in such a way as to avoid the great evils of society. For the evil society may reinforce oppressiveness within individuals by the oppressive society. The injustices within society breed many of the problems of individuals and families who come to the pastoral counselor.⁴ Pastoral marriage counseling has been used primarily as a way of lessening the terrible destructiveness of social oppression in marriage and family. However, the theory and practice of growth counseling as discussed in this project, calls for counselors to be aware of the societal roots of every personal and marriage problem and to work at the crucial and difficult task of integrating the commitment to personal growth and the concern for helping to create growth sustaining institutions.⁵

The pastoral counselor within the black parish situation should use growth marriage counseling as a way to empower and equip oppressed persons to face, challenge, and change the socio-political, cultural context that is oppressive. The radical therapies like feminist, are convinced that "personal growth and social change are inextricably

³Edward P. Wimberly, Pastoral Care in the Black Church (Nashville: Abingdon Press, 1975) 74.

⁴Wayne E. Oates, Pastoral Counseling (Philadelphia Westminster Press, 1974) 2.

⁵Howard J. Clinebell, Jr., Contemporary Growth Therapies (Nashville: Abingdon Press, 1981) 237.

interdependent."⁶ As Anne Kent Rush points out, "it is therapeutic to integrate the personal and the political."⁷

Most of the leaders in the helping professions have taken counseling as a means of minimizing the evils that face counselees within marriage and family. Many ministers have tended to declare "wives obey your husbands", "servants obey your masters", regardless of the fact that the people involved may be experiencing oppressiveness within the relationship. In so doing, the pastors have indirectly perpetuated the status quo. A pastoral counselor, influenced by growth counseling with a liberation theology basis, must "refuse to settle for adjusting persons to growth-diminishing relationships, groups or institutions. The counselor should aim at counseling for economic and political, as well as personal and relational, liberation."⁸ What does this imply for pastoral counselor or for the church leadership.

A. THE PASTORAL COUNSELOR AS PERSON IN LEADERSHIP

1. Liberated Leadership

It is important that a pastoral counselor, as a liberator of human potential, should be someone who is liberated or is struggling to be a liberated person. Charlotte

⁶Ibid.

⁷Anne Kent Rush, "What is Feminist Therapy?" in Anica Mander and Anne Kent Rush, Feminism as Therapy (New York: Random House, 1974)

⁸Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 33.

Clinebell⁹ (Ellen) gives the following characteristics for a liberated counselor/pastor.

1. Such a counselor is a person who values being female equally with being male.
2. It is a person who accepts complete equality between people--male and female; black and white: at all levels and in all areas of life.
3. Such a counselor is sensitive that the deeply imbedded cultural stereotypes will be proved to affect him/her at an unconscious level though intellectually the counselor does not accept the stereotypes.
4. Such a counselor should be non-defensive, unpretentious, and non-judgemental.
5. Such a counselor accepts the basic philosophy that it is his/her task to assist the counselee to discover who she or he is and wants to be. This may imply "raising the issue of other choices and options for persons who are not raising that issue for themselves."
6. A liberated counselor is constantly conscious of his/her limitations in counseling persons belonging to another group--sexual or racial.
7. A liberated counselor struggles to be an androgynous person and encouraging this in his/her clients.

To be or remain such a liberated counselor would mean that the pastor has to have her/his consciousness raised. The pastor has to have his/her own therapy or

⁹Charlotte Clinebell, Counseling for Liberation (Philadelphia: Fortress Press, 1966) 22-23.

counseling with liberated counselors and also be involved in consciousness raising groups. These groups, which will be discussed later in this chapter, will help the pastor to be aware of her/himself and others and of the type of leadership she/he exercises or has to exercise to facilitate liberation.

2. Communal Leadership

Being a pastor within the black parish situation means becoming one of the leaders in the community. As a leader in the church, the pastor enjoys a position of being a leader among or of leaders. The leadership the pastor exercises is not an individualized role for him or her as a person. It is a communal leadership that belongs to the group, the church, or the community. There is a Zulu proverb which says: INKOSI IYINKOSI NGABANTU--meaning the authority of the king or chief comes through the people. The pastor also, in leadership, is taken as having no authority over his people, but rather the representative or the embodiment of his/her people.

This may also involve that the pastor as a leader in the church represents the people (church) before God. The church leadership has tended to see itself mainly in terms of representing God before the people and has accepted the divine titles of leadership in such a way as to establish itself in a hierarchical relationship to other people¹⁰

¹⁰Rosemary Ruether, New Women/New Earth (New York: Seabury Press, 1975) 69.

(Christians). The fatherhood which is adopted by the church leadership, has not been taken in terms of a close, parent-child relationship, but in terms of a domination-subordination model and also the establishment of a hierarchical relationship with the people. This relationship tends to create a subject-object or I-it relationship between the pastor and the counselee.¹¹ The former is the holy, healthy, knowledgeable, independent, rational person, while the latter is the patient, sick, ignorant, dependent person. A liberated pastoral counselor, believing in communal leadership, has to move away from a hierarchical conception of the counselor-client relationship. To do this, the pastor has to use counseling for "teaching people to mobilize their own coping resources to help themselves."¹² This is not easy to carry out, since the "church has perpetuated a clerical caste system that dominates the affairs of most confessional bodies and inhibits participation of all believers."¹³

For believers, counselees, clients to be actively involved in their own salvation, liberation, or growth that is to be involved in the communal leadership, they need conscientization or consciousness-raising. These two tools, which I will discuss later, could be used by the liberating pastoral counselors to make people aware of themselves and

¹¹Paul Tillich, "Theology and Counseling," Journal of Pastoral Care, X:4 (Winter 1956)

¹²Clinebell, Growth Counseling, 71.

¹³Letty M. Russell, Human Liberation in a Feminist Perspective (Philadelphia: Westminster Press, 1976) 155.

the power they have. They could be used together with growth counseling methods that have been spelled out in the previous chapter, to empower people to participate in the communal leadership together with their pastor.

For a pastor, communal leadership should not only lead to conscientizing people to be involved, but also the participation of the pastor with the local community leaders. This may involve the pastor joining the local clubs of the community. The pastor should not only be wherever the shapers of the public opinion are, but also be part of the common people. If the pastors are to empower people they have to be in partnership with them. This means that they have to sit where these people sit and to share their experiences.¹⁴ Here the pastor gets a chance of serving the community through personal contact.

As the pastor gets to know the people in his personal contact with them, she/he may be able to have informal liberating counseling with them. It is important that the pastor is able "to go to the people, make her/himself emotionally available, establish non-labelled informal counseling relationships, and perhaps motivate them to accept formal counseling"¹⁵ or to join growth groups or marriage education programs that will be geared to raising the consciousness of people.

¹⁴Letty M. Russell, Growth in Partnership (Philadelphia: Westminster Press, 1981) 110.

¹⁵Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966) 81.

The call to communal leadership should lead the pastor to a non-denominational pastoral counseling. Denominationalism has often been an aid to oppression as it fits into the policy of divide and rule. "As the oppressor minority subordinates and dominates the majority, it must divide it and keep it divided in order to remain in power."¹⁶ Thus the division of the church in its ministry has tended to facilitate oppression. Pastors within the black community should cooperate with each other in organizing marriage education programs. This is important, particularly as pastors must dedicate themselves to an untiring effort toward unity among the oppressed and unity of the leaders with the oppressed in order to achieve liberation.

B. CONSCIENTIZATION/CONSCIOUSNESS-RAISING

It has already been pointed out that the Latin American Liberation Theologian Paulo Freire felt that the poor, needy, oppressed people need conscientization. This is a process of moving to new consciousness and new ability to take action to transform our lives and world. "In conscientization there is a new understanding of the meaning of life which leads to rebirth as a new person."¹⁸ The oppressed need to experience a new conversion and see themselves as the

¹⁶Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1968) 137.

¹⁷Ibid., 173.

¹⁸Russell, Growth in Partnership, 123.

active subjects of history rather than its passive recipients. In conscientization, which involves consciousness and transformation, emphasis is placed on human initiative rather than leaving it on God's intervention.

Black people in South Africa have always seen themselves merely as recipients or dependents in the liberating and leadership of the country. They have failed to see the power they wield through their numbers and the energy they put into work situations, and that this power and energy can be the determining factor in the change of leadership or in the development or crippling of development. Conscientization helps the oppressed in their sensitivity toward who they are and the power they hold.

Conscientization is a continuous process that involves praxis, that is, action and reflection. It aims at helping oppressed people to focus on their group rather than emulating the oppressor or dominating group. Its goals are to sensitize the oppressed to be aware of their existential situation which keeps them down and to help them to take action to liberate themselves.

Paulo Freire sees dialogue as the basis for conscientization. He states, "dialogue is the encounter between men (sic) mediated by the world, in order to name the world."¹⁹ Dialogue can only occur between people who accept each other's right to speak the word. The basis for dialogue is the love for the world and for human beings. This love requires that

¹⁹Freire, 76.

human beings accept each other as subjects. Further, people involved in dialogue have to be humble. Humility should enable pastors to come to people and be partners with them in naming the world or coming to decisions that affect their lives. Paulo Freire adds:

Dialogue. . .requires an intense faith in man (sic), faith in his power to make and remake, to create and re-create, faith in his vocation to be more fully human."²⁰

This faith in human beings, together with love and humility, may, in turn, create mutual trust between the pastor and the people in dialogue. For trust to take place, there is a need for the words and beliefs expressed in interaction between the pastor and the people to coincide with action. For instance, a pastoral counselor, believing in growth and liberation, has to be in communion with people growthfully. The pastor-counselee relationship has to be on an I-Thou basis, that is, taking each other as subjects rather than subject-object.

It is not within the scope of this project to go into the details about Paulo Freire's conscientization philosophy, but it should be pointed out that Paulo Freire saw conscientization as a tool for educating the oppressed. So the pastoral counselor can use conscientization by developing dialogue and educational programs that are to be concerned with personal, social, and political responsibilities. Within the local parish, the pastor has channels of education always ready for him/her to use, such as group discussions,

²⁰Ibid.

counseling and preaching.

The feminist therapists and counselors, instead of using the word, "conscientization", have adopted the word, "consciousness-raising." This tool, which is greatly used by feminist therapists in individual and group counseling, could be used by the counselor.

Charlotte Clinebell points out that consciousness-raising:

"...is simply the bringing into conscious awareness of those influences which cause us to feel and behave as we do. Without such awareness, we cannot have conscious choice about the way we live."²¹

As already stated above, blacks, within the black parish situation, are caught up in a bicultural, oppressive situation which affects the way people, couples, react to or interact with one another. Most persons are unaware why they act or behave the way they do. They may lay blame on themselves for failure to make it in socio-political situation that is against their interests. Such persons are prone to lose personal self-esteem, and to lack motivation for self-help development, and may feel they have no power to pull themselves out of the situation. Howard Clinebell states that:

"Effective consciousness-raising groups blend processes that help to restore a sense of personal self-esteem, power and competency together with conscientizing processes that help people to become aware of the societal oppression in their problems and empower them to join with others in social change efforts."²²

²¹Charlotte Clinebell, 15.

²²Clinebell, Contemporary Growth Therapies, 253.

Consciousness-raising groups could be used by the pastor to allow the oppressed to open up to each other as they relate about their experience and how they see themselves as persons in their daily living. The pastor-facilitator could encourage members to share their deep feelings, needs and with the hope that the group will discover that these problems are common to all, and their "problems root in the society's problems more than their individual inadequacies."²³ Sharing should lead the group to look at their position as the oppressed--blacks, women--in society. For instance, be aware that at the place of employment they are just "boys" that are supposed to obey the instructions of the master-white-person or else they lose their jobs. The oppressed person dares not vent out her/his feelings, anger, against the oppressor and that the anger lashed out in squabbles between neighbours, gang warfare and faction fights.²⁴ This may also affect the relationship between the man and his family. The person may let off steam at home where he shouts at his children, beats them, and despairs. He complains about his wife and may unconsciously treat the wife on an I-it relationship. Within the group sharing, the pastoral counselor first should be sensitive to the feelings raised by those anger-arousing situations. When the oppressed laugh off anger arousing situations, the pastoral counselor

²³Ibid., 255.

²⁴Brian Wren, Education for Justice (New York: Orbis Books, 1977) 19.

has to raise the issue with the person or group. When anger has been raised, the counselor has to help the counselees to stay with their feelings and see realistically where they came from and help them channel their feelings to taking action about an anger-arousing situation. For instance, when the oppressed discover that they have been misused, made objects instead of subjects, the pastoral counselor can help counselees to assert themselves, to join social action groups that empower and raise self-esteem of oppressed through confronting the powers that be. Counselees should be helped to see that change is brought about, not only by personal awareness, but also by the combined action of the oppressed. It is important for pastor facilitator to help the consciousness-raising groups to move from personal sharing of experiences to focusing on the position of the oppressed in society and the arousing of anger within their society and within the wider context of the country, and then to lead them to understanding objectively the situation of the oppressed. The final stage in the consciousness-raising groups should lead members to have a new vision of themselves and the potential they have as oppressed people. The pastor-facilitator should help the group "to see itself as a means for changing social institutions so that the potentials of the women (oppressed) can be realized more fully."²⁵

The oppressed,

"need the kind of counseling and consciousness-raising which will help them to challenge old stereotypes and

²⁵Clinebell, Contemporary Growth Therapies, 255.

liberate more fully their spiritual, mental emotional and physical potential."²⁶

Within the black parish, the consciousness-raising would be concerned with sexual roles, self-esteem, image of inferiority, human dignity and justice, and the concrete ways black persons are educationally oppressed and also in job reservations and residential discrimination.

Within the consciousness-raising sessions, the pastor-counselor should also raise the personal identity of persons. Blacks have to face the question, "Who am I?" "Identity formation involves a synthesis of a wide range of roles or social selves or ME's into unified self."²⁷ Most of the couples that the pastor meets would have played a wide range of roles as employees, husbands, wives, fathers, mothers, and their social selves would have been affected by both traditional African way of life and the Western way of life, and also by the dehumanizing and exploitive forces within the community in which they live. Kimmel points out that identity formation involves sensing a continuity between the past MEs."²⁸ For most couples the past ME's have been affected by the black cultural life, but the present ME has come about as Herbert Mead²⁹ puts it, through the interaction of the self with the

²⁶Charlotte Clinebell, 16.

²⁷Douglas Kimmel, Adulthood and Aging (New York: Wiley, 1980) 109.

²⁸Ibid., 109 ff.

²⁹George Herbert Mead, "Mind, Self, and Society," in his On Social Psychology (Chicago: University of Chicago Press, 1964)

significant others. . .and the person develops a self by taking the attitude of the other toward him/herself. . .he/she begins to react to herself/himself or may adopt the other's attitude towards self and reflect this in the interaction with others. At the same time, the self is formed through the interaction of self and the institution. A person may begin to adopt the institution's attitude toward self. For instance, a man that is involved in a work situation where he takes a subordinate role of a servant, may, in turn, in the home situation where he takes the role of a husband and a father, unconsciously expect the rest of the family to submissively listen and to obey him without responding negatively. Or he may transfer the unexpressed anger from the work situation to the family.

Within the consciousness raising groups the pastoral counselor could use role-playing as a tool to assist couples not only to reflect on the past ME's but also to let the present ones act so that it prepares for the future ME which should be reflected in a liberated relationship. A role-play on master-servant relationship could be depicted; and another role-play could show a scene of a husband and wife relationships. The main aim of the role-plays will be to show one-up, subordinate-relationship that exist in the two relationships in the socio-political scene (master-servant), and in the cultural situation (husband-wife). After each role-play the participants should be given a chance to debrief by sharing their feelings about the role-play. It is important,

also, that the pastor-facilitator should allow a group discussion, and then pick the repressive forces that came up in the role-play and further have a dialogue on this with the group.

C. PREACHING AS CONSCIENTIZATION

The routine public appearance of the pastor is as a preacher. The preaching function plays an important part in the pastoral care of the black parish. The pastor should use preaching for conscientization to call people to awareness of the reality of their situation; to arouse people's thinking about socio-political economic issues that affect the people. This involves--as pointed out above--the pastor using Liberation Theology as his/her main basis for the theological worldview. This means that the conscientizing sermon should be "done from the perspective of those who have been traditionally powerless in society and voiceless in the church."³¹

In approaching the biblical passage, the pastor has to ask socio-political questions which may mean the "interplay of power, the question of who is expected to have authority over whom, or who is an insider and who is not. . . how God responds to the power and powerlessness of the various individuals or groups of peoples."³² Looking at the question of power is important since the oppressed blacks, women, and

³⁰Oates, 10.

³¹Justin and Catherine Gonzales, Liberation Preaching (Nashville: Abingdon Press, 1980) 11.

³²Ibid., 70.

working classes, have seen themselves as having no power.

The liberated pastor has to deal existentially with such biblical texts as--"God has put down the mighty from their thrones, and exalted those of low degree."³³ (Luke 4:18). These texts show God being on the side of the oppressed. On the other hand such texts as, "Slaves be obedient to those who are earthly masters." (Eph. 6:5) and "Wives be subject to your husbands," (Eph. 5:22) and others like them should be seen as coming out of an environment that was patriarchal and was condoning slavery and the oppression of women.

Elisabeth Fiorenza reminds us that theologians and preachers throughout Christian History have used Genesis 2:3 to teach that woman is according to God's intention derivative from man and to characterize her as the temptress of men and the one through whom sin came into the world."³⁴ In actual fact, the feminist studies have shown that the Genesis story maintains the co-equality of men and women. This is endorsed by Paul's stating to the Galatians, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female for in Christ you are all one." (Gal. 3:28). This biblical text should be explored and contrasted with those that justify the discrimination and oppression of persons.

³³ All Bible quotations are Revised Standard Version.

³⁴ Elisabeth Schussler Fiorenza, "Interpreting Patriarchal Traditions," in Letty M. Russell (ed.) The Liberating Word (Philadelphia: Westminster Press, 1976)

In preaching, the pastor should put across the idea of God as the ground of freedom, power, and the source of the oppressed people's affirmation of their personhood. The pastor, as a preacher, should use passages that affirm equality, dignity, freedom unity and growth of persons. Liberating preaching should not be the end but the means to an end. It is the basis for the pastor and the people to work on marriage education programs and in the pastoral counseling sessions.

In addition to preaching for conscientization and liberation, the pastor has also to aim at satisfying spiritual hunger growthfully.³⁵ This implies dealing with passages that "provide trust and hope in face of the inevitable tragedies of life."³⁶ Counseling for a Marriage Education Program.

D. MARRIAGE EDUCATION

Marriage education within the black South African church should be part of the standing Christian education program of the parish. If the goal of the church is to liberate marriages, it would mean that the liberation theme would be dealt with, not only within marriage workshops, retreats, and marriage preparation groups, but also in the other groups that exist or should be established in the parish. It is very important to learn about marriage while people are still young so that proper consideration can be given toward making wise decisions about marriage.

³⁵Clinebell, Growth Counseling, 106.

³⁶Ibid., 107.

Within the black parish situation there are such groups as the confirmation classes, youth groups, young adults, men's and women's groups, lay ministers' groups. For these groups, the pastor should have an organized, systematized and developed re-presentation to the individuals of the things which concern them more as the oppressed people. These include marriage, school, family, neighbourhood, job problems, economic exploitation, educational and political discrimination, position in society and natural resources--land, water, and animals. These real-life situations, which relate to each other are the basis of people's knowing, and thus it would not be difficult for the people to enter into dialogue about these.

The pastor, as teacher, could encourage the people to look at these situations wisely--for instance, marriage could suggest an enquiring into spouses' relationships with themselves, extended family, relatives, and the community. Further, they can discuss the socio-political, cultural factors that tend to dictate the type of marriage relationship the couple enters and that may be a hindrance to their communication. In the marriage education program for the youth groups, young adults and confirmation classes, the pastor could help individuals deal with the theme of Identity and Mutuality. Finding one's Identity involves looking at who the person is--not only in the individual sense, but also in the corporate sense. This means finding not only one's psychological make-up but also oneself within the

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family, tribe, nation--the cultural and political identity. Persons should be helped to face what it means to be black within a racialistic environment; to develop a black perspective--that is, searching for black identity, self-awareness, and self-esteem. This means helping persons to get in touch with their blackness and their powerlessness within a political system that discriminates against them. Education should empower the oppressed to face and protest against any situation that affects their personhood. This should lead to the study-groups that should be concerned with history, culture and theology of black people and their contribution to the life of the church and society, and what these have to say about marriage.

Developing a mutually liberating marriage depends, in part, on the degree to which couples have developed their identity, self-esteem, self-awareness, and also on the development of their dialogical communication skills. Communication skills can be developed, first with the group, when the participants are allowed to join in the dialogical education. Within the groups the pastor could further encourage the members to listen responsively to each other. Howard Clinebell states:

"Learning to listen sensitively, staying on the other's feeling wavelength, is a vital marital skill that can be strengthened by practice."³⁷

In workshops or groups, couples or any two persons can work together. One listens while the other is expressing

³⁷ Howard J. Clinebell, Jr., Growth Counseling for Marriage Enrichment (Philadelphia: Fortress Press, 1979) 30.

her/his feelings and experiences at that particular moment. This experience need not be within that hour, but it may be in the past few hours or days.³⁸ The listener, after listening carefully, "summarizes what has been communicated both verbally and non-verbally, beginning with the words, "Do I hear you saying. . .?"³⁹ This could be reversed so the other partner practices the responsive listening.

To meet the need of self-esteem and the affirmation of black personhood, the pastor has to encourage people to become conscious of their assets in themselves and in their marriage. This may include recalling and sharing experiences enjoyed by the individuals or couples. They can also "recall" their difficult or bad times, which they handled well, and be aware of the strengths it took to cope constructively.⁴⁰

The couples/individuals can be encouraged to form pairs and take turns in sharing something good that has taken place in their lives. The partners could further take turns in also sharing their painful experiences. For the oppressed to share something positive in their lives is liberating, since they are always taken as the "Wretched of the Earth" . . . that represent the negation of values is "absolute evil."⁴¹ The oppressed have to be helped to realize that

³⁸In African concept of time, the past plays an important part.

³⁹Clinebell, Growth Counseling for Marriage, 30.

⁴⁰Ibid.

⁴¹Fanon Franz, The Wretched of the Earth (New York: Grove Press, 1963) 41.

within their culture there are positive aspects of life that can bring about a liberated and growing marriage; for instance, that leadership is to be an embodiment of ideas of peoples' being led, and that women freely associate with other women. This would facilitate the empowerment of women.

Within the marriage education program, the counselor could also organize assertiveness-training sessions. Assertiveness-training is based on the theory that our social behavior is learned and so can be unlearned and be replaced by new behavior. Thus, a dehumanizing, oppressive, socio-political context could result in a submissive-aggressive relationship. The trying out of verbal and non-verbal behavior may lead us to new ways of behaving. The pastor-counselor could assist persons to develop verbal and non-verbal behavior to improve or change their way of communicating. Self-assertive-training sessions will be aimed at helping persons to shake off their self-defeating, non-assertive and oppressive ways in favour of healthier, assertive and liberating ones. Since this may threaten those who control power, the pastoral counselor could make counselors aware that change of behaviour would have its cost. In work situations assertive persons may regain themselves but lose their jobs.

The oppressed have to be made aware of their rights, such as the right to have respect from other people, the right to have feelings and to express them in a way which does not affect the dignity of other people. The goal of self-assertion training within the black parish situation

should be to help the oppressed to say NO to the dehumanizing, oppressive, growth diminishing verbal and non-verbal behavior that the persons have internalized. The person should be able to react to verbal assaults that come from externally from the job, home situation. For instance, the blacks have to be able to say NO to being called "BOYS" or "GIRLS" or be able to react to such paternalistic words as "Our Blacks". They should be assertive enough to demand that they be called with appropriate names or surnames. They should require that they be treated as individual persons.

Within the marriage/family relationship spouses should be able to express their feelings without succumbing to traditional beliefs that may be retarding growth in their relationship. For instance, traditionally, the male person is the head or leader of the home. His leadership is supposed to be the embodiment of the views and wishes of the group; not an individualistic, dictatorial type of leadership. Thus members of the family are free to express their views which need not be in agreement with those of the leader. The pastor-counselor could help couples to express their feelings regarding the traditional form of leadership and marriage and to look at the way leadership is exercised within that particular home situation.

Another important part of assertion training is that of helping persons to be able to set limits for themselves and for other people they relate to. This involves persons defining who they are and to what use they want to spend their

time and energy.⁴² Setting limits may mean the couples teaching other people how they expect to be treated. Thus, if they feel they are treated as servants at home, not as partners, they should be helped to look at this and be able to establish a liberating relationship.

To carry out self-assertion training, the pastoral counselor has to make use of psycho-drama and role-playing. The former could be used to depict the communication situation of the home with the participating members taking the role of the other member of the family. This helps to give the other person a clear picture of how she/he reacts to communication. The couples could be helped to look at the scene depicted and be assisted to change growth diminishing and oppressive behavior, while a role play will help persons present the situation which confronts them in work or home situations. The group members participate with the facilitator in assisting persons to respond to the situation in a more assertive manner. The participants have to practice assertive responses a number of times within the group situation, for it will not be easy for them to get out of the growth-diminishing way of responding. It is important that the oppressed be taught to be assertive and to be helped "to register their protest and to frame that protest constructively, rather than to repress their deep and valid feelings."⁴³ It

⁴²Pamela Butler, Self-Assertion for Women (New York: Harper & Row, 1981) 45.

⁴³C.M. Felton, The Care of Black Souls in the Black Church (New York: Fellows Press, 1980) 73.

is important here to put emphasis on the word "constructively". A self-assertive person may arouse an angry or unfriendly response from the beneficiary of an oppressive society. It is important, therefore, for the oppressed to learn appropriate ways of expressing their feelings without threatening or humiliating other people.

E. CONCLUSION

In Conclusion, the writer would point out that for liberation to take place it would need churches to take action in changing their institutions that are oppressive. The church needs to be supportive of couples and individuals that participate in changing the oppressive attitudes of the people and the institutions. The church has also to be supportive of families who are separated (because of the husband can only find employment at a far distance).

It is the hope of the writer to make further research into cultural factors as LOBOLO; POLYGAMY, and see how these are still having an impact on the marriage relationship. How this could be looked at by the pastoral counselor. It would be interesting also to look at the ancestors-worship as it relates to the relationship of people as proceeding even after death.

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